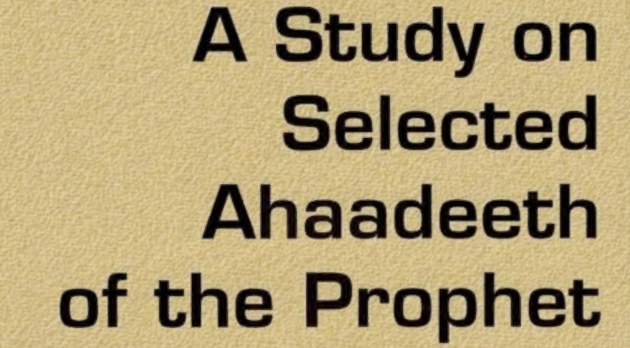


A Study on Selected Ahaadeeth of the Prophet

Shaikh Rabee' bin Haadee Al-Makhalee

A Study On

Selected Ahaadeeth



Of The Prophet

Written by:
Shaikh Rabee' bin Haadee Al-Madkhalee

Translated by:
abu maryam isma'eel alarcon

First Edition, December 2002/1423H

© Copyright by Al-Ibaanah Book Publishing, USA

All rights reserved. No part of this publication may be reproduced in any language, stored in any retrieval system or transmitted in any form or by any means, electronic, mechanic, photocopying, recording or otherwise without the express permission of the copyright owner.

Cover Design: Lougain Tolak

Printed By: Sanatech Printers

Published by: Al-Ibaanah Book Publishing

Web Site: www.al-ibaanah.com

E-Mail: info@al-ibaanah.com

Subject: Sunnah and Hadeeth

A Word from the Publisher:
All Praise is for Allaah, and may the peace and blessings be on the Messenger of Allaah. This book is a translation of the treatise ***Mudhakkirah al-Hadeeth an-Nabawee fil-'Aqeedah wal-'Ittibaa'*** of Shaikh Rabee' bin Haadee Al-Madkhalee, may Allaah preserve him. The source used for this translation, was the copy of the book offered on-line for free download at the Shaikh's web site www.rabee.net. We present this treatise to our noble readers with the aim of providing a concise and beneficial explanation of several tremendous ahaadeeth of the Messenger of Allaah, which every Muslim needs to know. The Shaikh has discussed these ahaadeeth in a simple manner, bringing out their points of benefit and briefly touching on the vocabulary and narrators found in them. This is a great book for the beginner students, and it was designed for study and referencing. We hope that the English-speaking Muslims of the West will openly accept this treatise, benefit from it, and pass what knowledge they gain from it onto others.

TABLE OF CONTENTS

A BIOGRAPHY OF SHAIKH RABEE' AL-MADKHALEE [1]

His Name and Lineage:
He is the Shaikh, the 'Allaamah , the Muhaddith, Rabee' bin Haadee bin Muhammad 'Umayr Al-Madkhalee from the tribe of Mudaakhala, a well-known tribe in the Jaazaan district in the southern part of the Kingdom of Saudi Arabia. This is one of the tribes of Banoo Shabeel. Shabeel was Ibn Yashjab bin Qahtaan.

His Birth:
He was born in the village of Jaraadiyah, which is a small village to the west of the town of Saamitah, close to three kilometers away from it. Now, the village is connected to that town. He was born in the year 1351H, towards the last part of the year. His father passed away almost a year and a half after his birth, so he was raised and brought up in the house of his mother, may Allaah have mercy on her. She supervised him and took charge of raising him in the best possible manner, and she taught him good characteristics, such as honesty and trustworthiness and to be motivated about making the prayers. She would make him go pray, while under the supervision of his paternal uncle.

His Educational Upbringing:
When the Shaikh reached the age of eight, he joined the study circles of the village. There, he learned proper handwriting and recitation (of the Qur'aan). From those who taught him handwriting, were Shaikh Shaibaan Al-'Areeshee and Al-Qaadee Ahmad bin Muhammad Jaabir Al-Madkhalee. He also learned under a third person, called Muhammad bin Husain Makkee from the town of Sibyaa'. He studied the Qur'aan under Shaikh Muhammad bin Muhammad Jaabir Al-Madkhalee, as well as the subjects of Tawheed and Tajweed.

Afterwards he studied in the Salafee School of Saamitah. From the teachers whom he studied under in this school, were: the

[1] **Translator's Note:** This biography was taken from the book of Shaikh Rabee' "***At-Ta'assub-udh-Dhameem wa Aathaaruhu***" [The Condemned Form of Fanaticism and its (Evil) Effects], with additions to it [See the book The Scholars' Praise for Shaikh Rabee']

knowledgeable, Shaikh Naasir Khaloofah At-Tiyaash Mubaarakee (*rahimahullaah*) who was a famous scholar from the major students of Shaikh Al-Qar'aawee (*rahimahullaah*). He studied the books *Buloogh Al-Maraam* and *Nuzhat-un-Nadhr* of Al-Haafidh Ibn Hajr under him.

Then he joined the educational institute in Saamitah after that, and there he studied under a number of noble Mashaayikh, the most famous of whom, generally speaking, were: Shaikh Haafidh bin Ahmad Al-Hakamee - the well-known great scholar (*rahimahullaah*) and his brother, Shaikh Muhammad bin Ahmad Al-Hakamee. He also studied under the great scholar, the Muhaddith, Ahmad bin Yahyaa An-Najmee, may Allaah preserve him, and the Shaikh, the 'Allaamah, Dr. Muhammad Amaan bin 'Alee Al-Jaamee (*rahimahullaah*). He also studied under the Shaikh, the Faqeeh Muhammad Sagheer Khameesee the book *Zaad Al-Mustaqni'* with regard to the subject of Fiqh. And there are many others whom the Shaikh studied under, such as in the subjects of Arabic Language, Literature, Eloquent Speech (*Balaaghah*), etc.

In the year 1380H, upon finishing his allotted time, the Shaikh graduated from the educational institute of Saamitah. In the beginning of the year 1381H, he joined the Faculty of Sharee'ah in Riyadh and stayed there for a period of one or two months. Then the Islaamic University of Madeenah opened, so he moved to Madeenah and joined the Islaamic University's Faculty of Sharee'ah. He studied there for a length of four years and graduated in the year 1384H with a grade of *Mumtaz* (Excellent).

The teachers whom he studied under in the Islaamic University:

1. The Shaikh, the 'Allaamah, the former Chief Muftee of the Kingdom of Saudi Arabia, 'Abdul-'Azeez bin 'Abdillaah bin Baaz (*rahimahullaah*) under whom he studied *Al-'Aqeedah At-Tahaawiyyah.*

2. The 'Allaamah, the Muhaddith, Shaikh Muhammad Naasir-ud-Deen Al-Albaanee (*rahimahullaah*) under whom he studied the subject of Hadeeth and its chains of narration.

3. The Shaikh, the 'Allaamah, 'Abdul-Muhsin Al-'Abbaad, under whom he studied the subject of Fiqh for three years, with the book ***Bidaayat-ul-Mujtahid***.

4. The Shaikh, the 'Allaamah, the Haafidh and Mufassir, Muhammad Al-Ameen Ash-Shanqeetee, author of the book ***Adwaa-ul-Bayaan***, under whom he studied the subjects of Tafseer and the Principles of Fiqh for four years.

5. Shaikh Saalih Al-'Iraaqee, under whom he studied 'Aqeedah (Creed).

6. The Shaikh, the Muhaddith, 'Abdul-Ghaffaar Hasan Al-Hindee, under whom he studied the Science of Hadeeth and its terms.

After graduating from the Islaamic University of Madeenah, he worked as a teacher in one of the learning institutes of the Islaamic University for a while. Then he joined the Department for Higher Studies at Umm al-Qurraa University, where he continued his studies, obtaining his Masters Degree in the subject of Hadeeth in 1397H, by having completed his dissertation, which is well known as "Between the two Imaams, Muslim and Ad-Daaraqutnee."

Then in the year 1400H, he obtained his Doctorate Degree from Umm al-Qurraa also, with the grade of *Mumtaz* (Excellent). And this was because of his checking of the book *"An-Nukat 'alaa Kitaab Ibn as-Salaah"* of Al-Haafidh Ibn Hajr (*rahimahullaah*).

After that, he went back to working as a teacher in the Islaamic University (of Madeenah) in the Faculty of Hadeeth, where he taught Hadeeth and its Sciences. He became head of the Dept. of Sunnah in the Department for Higher Studies several times. Now, he currently holds the position of chair-holding professor.

His Attributes and Characteristics:

The Shaikh, may Allaah preserve him, is distinguished by his great humbleness in front of his (Muslim) brothers, students, questioners and visitors. He is humble with regard to his household, his clothes

and his means of transportation - not liking to have luxury in any of these things. He is also always joyful and with a cheerful countenance. He doesn't fatigue his students with too much talk. And his gatherings are always filled with readings in Hadeeth and the Sunnah and warnings against innovation and its people, to the extent that a person that doesn't know him well or mix with him, may think to himself that the Shaikh doesn't preoccupy himself except with doing this! He loves the Salafee Students of Knowledge and he is polite to them and treats them kindly. And he strives to assist them with their needs as much as he is able to, both physically and financially. His home is always open to the students of knowledge, to the point that not one day passes that he is able to eat his breakfast or lunch or dinner by himself. And he inquires about his students and assists them and shares with them.

He is among the persistent and enthusiastic callers to the Qur'aan and the Sunnah and the Creed of the Salaf. Many in these times cannot equal his great zeal and passion for the Sunnah and the Creed of the Salaf. And in our time, he is from those who are defending this methodology of the Salaf as-Saalih, day and night, in hidden and in open, without letting the accusations of the critics censure him, for the sake of Allaah.

The Scholar's Praise for him:

In a tape entitled "*Al-Muwaazanaat*: A modern-day Innovation", the late Imaam Al-Albaanee (*rahimahullaah*), praised Shaikh Rabee', saying:

"And in brief, I say that the Carrier of the Flag of (the science of) *Al-Jarh wat-Ta'deel* today, in this present time, and rightfully so, is our brother, Dr. Rabee'. And those who refute him, do not do so with knowledge at all. And the knowledge is with him. And even though I have told him often that if he would only be softer in his manners, that would be more beneficial for the masses of people, whether they are with him or against him. But as for with respect to knowledge, then there is absolutely no grounds for criticizing him, except for that which I have mentioned just now that there is some severity in (his) manners. But as for the saying that he is not fair, then this is a

statement that carries no weight. No one says such a statement except for one of two people - either he is ignorant, so he must learn, or he is biased and following his desires. So this person, we have no recourse with regard to him, except to supplicate to Allaah to guide him to the Straight Path."

In the tape "Questions from Sweden", Imaam Ibn Baaz (*rahimahullaah*) was asked about Shaikh Rabee' and responded:

"Indeed, Shaikh Rabee' is from the scholars of the Sunnah - (and then he mentioned Shaikh Muhammad Amaan Al-Jaamee with him and said) - the two of them are know to me for their knowledge and virtue."

In a cassette entitled "Al-'Uthaimeen's Meeting with Rabee' Al-Madkhalee and Muhammad Al-Imaam", Shaikh Muhammad bin Saalih Al-'Uthaimeen (*rahimahullaah*), said when asked: "There is a question concerning the books of Shaikh Rabee'?"

"It is clear that this question is in no need of my response, for as Imaam Ahmad was once asked about Ishaaq bin Raahawaih - may Allaah have mercy on them all - so he said: 'The likes of me is asked about Ishaaq? Rather Ishaaq should be asked about me!' I have already spoken at the start of my talk about what I know of Shaikh Rabee', may Allaah grant him success. And I still insist until now on what I stated then. And his coming here and his talk in which he informed me of what he did - no doubt - are from the things that only increases a person in his love for him and his supplicating for him."

His Books:

His books are many, all praise be to Allaah. The Shaikh has written on many important and required topics, especially that of refuting the people of innovation and desires in these times, in which the rectifiers are few and the troublemakers are many. His books include: [2]

[2] **Translator's Note:** The titles of the Shaikh's books have been translated into English, however, this does not mean that they are available in the English language.

1. "Between the two Imaams, Muslim and Ad-Daaraqutnee" - It is a large volume, which was his Master's Dissertation)
2. "Remarks on the book of Ibn As-Salaah" [Verification] - This was printed in two volumes and was his Doctorate's Dissertation.
3. A Verification of the book *"Al-Madkhal Ilaas-Saheeh"* of Al-Haakim - The first volume of this book was printed.
4. A Verification (checking) of the book *"At-Tawassul wal-Waseelah"* of Ibn Taimiyyah - In one volume.
5. "The Methodology of the Prophets in Calling to Allaah" (Translated and printed in English)
6. "Methodology of Ahl-us-Sunnah wal-Jamaa'ah in Criticizing Men, Books and Groups" [3]
7. "The Categorization of the Hadeeth into Saheeh, Hasan and Da'eef between the actuality of the Muhadditheen and the falsification of the Blind followers" - A Refutation of 'Abdul-Fattaah Abu Ghuddah and Muhammad 'Awaamah
8. "Exposing Al-Ghazaalee's stance on the Sunnah and Its People"
9. "Preventing the Aggression of the Disbelievers and the Ruling for Seeking Assistance from Non-Muslims"
10. "The Status of Ahlul-Hadeeth" (Translated and printed in English)
11. "The Methodology employed by Imaam Muslim in Arranging his Saheeh"
12. "Ahlul-Hadeeth are the Victorious and Saved Group" - A Discussion with Salmaan Al-'Awdah
13. "A Study of the Prophetic Hadeeth" (This present book)
14. "Shedding Islamic Light on the Creed and Ideology of Sayyid Qutb"
15. "Sayyid Qutb's Revilement of the Companions of Allaah's Messenger"
16. "Protection against the Dangers that are found in the Books of Sayyid Qutb"
17. "The Decisive Border between the Truth and Falsehood" - A Discussion with Bakr Abu Zayd
18. "The Reckless Hazards of (Mahmood) Al-Hadaad"
19. "Clarity in Defending the Sunnah"

---

[3] **Publisher's Note:** By the Will of Allaah, this tremendously beneficial book will be one of Al-Ibaanah's upcoming published books.

20. One Group (*Jamaa'ah*) not many Groups (*Jamaa'aat*) and One Path not Several" - A Discussion with 'Abdur-Rahmaan 'Abdul-Khaaliq
21. "Noble Support in (writing) a Concise Reply"
22. "The Condemned Form of Fanaticism and its (Evil) Effects"
23. "Clarifying the Corruption of the Standard used to Measure" - A debate with a hizbee (sectarian) that conceals himself
24. "Warning of the Falsehoods in *Tawdeeh Al-Maleebaaree*"
25. "A Refutation of the Falsehoods of Moosaa Ad-Duwaish"
26. "Annihilating the Fabrications of 'Abdul-Lateef Bashmeel"
27. "The Onslaught of Salafee Blazing Meteors against the Khalafee encampments of 'Adnaan ('Aroor)"
28. "Advice is a Collective Responsibility in Da'wah Work" - This was printed in the magazine "*At-Taw'eeyat-ul-Islaamiyyah*"
29. "The Qur'aan and the Sunnah - their effect, their status, and the need for them in establishing education in our schools" - Printed in the 16th Issue of the Islaamic University Magazine
30. "The Islaamic Ruling concerning the one who reviles Allaah's Messenger or criticizes some part of His Message" - This is an article that appeared in the Kuwaiti newspaper *Al-Qabs* (Issue 8576) on 9/5/1977.

The Shaikh has other books that we did not mention here. We ask Allaah to assist him in completing the good and to grant him the ability to do what He loves and is pleased with. Surely, Allaah has power over that and He is Able to do it

INTRODUCTION

Verily, all praise is due to Allaah. We praise Him, we seek His assistance and we ask for His Forgiveness. We seek refuge in Allaah from the evils of our souls and from the evils of our actions. Whoever Allaah guides, no one can misguide him. And whoever is lead astray, there is no guide for him. I bear witness that there is no deity worthy of worship except Allaah, alone and with no partner. And I bear witness that Muhammad is His slave and messenger, may the peace and blessings of Allaah be on him, his family and his Companions.

To proceed:

These are some noble ahaadeeth covering tremendous topics, which I have selected from among the statements of the one who was sent with the comprehensive speech,[4] the one who doesn't speak from his own desires, but rather it is revelation revealed to him. Amongst these ahaadeeth, is that which calls to the Oneness of Allaah and to singling Him out in Worship, making the Religion sincerely for Him alone. And from them is that which warns against Shirk, innovations, and the destructive sins. Among them is that which invites one to have love for Allaah, His Messenger and the believers. And from them is that which calls to clinging to the Book and the Sunnah and to following the methodology of the righteous Khaleefahs and the guided Imaams.

I have selected these ahaadeeth for those students participating in the Islamic and Arabic Training Seminar for the senior and collegiate grade level, which was set up by the Islamic University (of Madeenah). This University has undertaken great Islamic objectives, such as: attempting to rectify the religious, personal and communual

---

[4] **Translator's Note:** *Jawaami'-ul-Kalim*, or the comprehensive speech, refers to the speech of Allaah's Messenger ﷺ in which he spoke few words but which contained many comprehensive meanings. Az-Zuhree (*rahimahullah*) said: "*Jawaami'-ul-Kalim*, according to what has reached us, means that Allaah gathered for him ﷺ many matters that were recorded in the previous books (of revelation) into one or two matters." See the abridgement to *Jaami'-ul-'Uloom wal-Hikam* of Imaam Ibn Rajab by Shaikh Saleem Al-Hilaalee (pg. 24).

affairs of the Muslims, and attempting to return them to holding fast onto the Qur'aan and the Sunnah. And they have mobilized what they were able to of efforts to achieve these lofty goals.

As part of their rectification program, they have set up training seminars in a number of the Islamic cities to train those who teach the Arabic Language and the Islamic Sciences in the Muslim schools.

I have explained these noble ahaadeeth with an explanation that I hope is suitable for their status, and which will shed light on their goals and objectives. I have explained the vocabulary found in them and clarified their general meanings. I have also expounded what is found in them from fundamental and subsidiary issues. Furthermore, I put preparatory and instructional questions, through which the student can practice extracting the issues from the hadeeth.[5] By completing these exercises, he will acquire an initial skill in writing, progress in his ability to discuss matters in the Arabic language and be able to construct sentences properly. And at the same time, the authentic Creed will become firmly grounded in his soul, and his mind and feelings will strengthen in having love for Allaah and His Messenger and in following the Book and the Sunnah.

I hope from Allaah that this treatise may serve as a benefit to many of the children of this Muslim ummah. I also hope that Allaah will accept this humble effort from me and make it a deed sincerely for Him alone. Verily, He hears the supplication.

May the peace and blessings of Allaah be on our Prophet Muhammad, his family and Companions.

The one in need of Allaah's Forgiveness and Contentment
Rabee' bin Haadee 'Umayr Al-Madkhalee
On 4/16/1406H

[5] **Translator's Note:** The source used for this translation was the free downloadable file offered on www.rabee.net, which did not have these questions. Consequently they were also left out from this translation.

THE FIRST HADEETH:
THE METHODOLOGY OF CALLING TO ALLAAH

Ibn 'Abbaas ﷺ reported that when the Messenger of Allaah ﷺ sent Mu'aadh to Yemen, he said to him:

"Verily, you are going to a nation from Ahlul-Kitaab (People of the Book), so let the first thing that you call them to be: The testimony that there is no deity worthy of worship except Allaah – [in another narration: **That they single Allaah out**]. **So if they obey you in that, then teach them that Allaah has obligated five prayers upon them during every day and night. So if they obey you in that, then teach them that Allaah has obligated on them a charity (i.e. Zakaat), which is taken from their rich and returned to their poor. So if they obey you in that, then beware of (taking) the best of their wealth. And fear the supplication of the oppressed, for indeed there is no screen between it and Allaah."**

Reported by Al-Bukhaaree,[6] Muslim,[7] An-Nasaa'ee,[8] Ibn Maajah,[9] Ad-Daarimee[10] and Ahmad.[11]

Narrator of the Hadeeth:
He is 'Abdullaah bin 'Abbaas bin 'Abdil-Mutallib Al-Haashimee, the cousin of Allaah's Messenger. He was the scholar, the ocean, due to his vast amount of knowledge. He was also one of those who reported the most hadeeth from the Prophet among the Sahaabah. He was one of the 'Abaadillaah,[12] from the Fuqahaa (scholars of Jurisprudence) of the Sahaabah. He died in 68H.

---

[6] Book of Zakaat: (no. 1395 and 1458)
[7] Book of Faith: (no. 31)
[8] Book of Zakaat: (3/5)
[9] Book of Zakaat: (no. 1783), (1/568)
[10] Book of Zakaat: (no. 1662), (1/318)
[11] (1/223)
[12] **Translator's Note:** 'Abaadillaah is the plural of 'Abdullaah. It refers to those Companions whose names were 'Abdullaah that narrated many ahaadeeth from the Prophet ﷺ, such as: 'Abdullaah bin 'Umar, 'Abdullaah bin 'Abbaas, 'Abdullaah bin 'Amr Ibn al-'Aas and 'Abdullaah bin Mas'ood, may Allaah be pleased with all of them.

Vocabulary in the Hadeeth: [13]
Ba'atha: (sent) To send
Ahlul-Kitaab: (People of the Book) The Jews and the Christians
Shahaadah Laa Ilaaha Illaallaah: (The testimony that there is no deity worthy of worship except Allaah) means acknowledging that there is no deity worshipped in truth except Allaah, and that worshipping anything else is false and considered associating partners with Allaah.
Yuwahhidoollaah: (They single Allaah out) meaning to single Allaah out alone for worship
Iftarada: (obligated) To make obligatory and to impose something on someone
Sadaqah: (Charity) What is meant by it here is the obligatory Zakaat
Ataa'ooka: (They obey you) They follow you and act on your order
Karaa'im: (The best of) The most precious and valuable of their wealth

Subject of the Hadeeth:
An explanation of the methodology of Calling to Allaah

General Meaning of the Hadeetth:
This hadeeth explains the mandatory steps, which the Caller (to Allaah) is obligated to follow. So the first thing he is obligated to start with is calling to Tawheed and the singling out of Allaah alone for worship and to stay far away from Shirk, whether major or minor. This is achieved by the Testimony (*Shahaadah*) that there is no deity that is worshipped in truth except Allaah and that Muhammad is Allaah's Messenger. What is meant by this Testimony is that the acts of worship in all of its types, is an established right of Allaah, alone, which no one else has right to any part of – neither an angel brought close nor a prophet that was sent, neither a pious man nor a rock or a tree, and neither the sun nor the moon.

So one does not call unto anyone but Allaah, alone, nor does he plea for help except in Him. He neither seeks assistance nor relies on

[13] **Translator's Note:** The Arabic word that appears in the hadeeth has been left transliterated, followed by its translation as it relates to the hadeeth in parentheses. Then the Shaikh explanation of the word or phrase's meaning follows directly after.

anyone except in Him. And he neither fears nor hopes for anyone except Him.

So whoever directs any of these or other acts of worship to someone other than Allaah, then he has committed Shirk (ascribed partners) with Allaah:

إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّـٰلِمِينَ مِنْ أَنصَارٍ

"Verily, whoever ascribes partners to Allaah (Shirk), Allaah has indeed forbidden Paradise for him, and his final abode will be the Hellfire. And the wrong-doers will not have any helpers." [Surah Al-Maa'idah: 72]

What is intended by ***Laa Ilaaha Illaallaah*** (There is no deity worshipped in truth except Allaah) is not just that one professes it verbally. Rather, one must know its meaning and act upon its requirements. And one must also fulfill its conditions, which are seven:

First: Knowledge, which negates ignorance
Second: Certainty, which negates doubt
Third: Acceptance, which negates rejection
Fourth: Compliance, which negates abandonment
Fifth: Sincerity, which negates Shirk (polytheism)
Sixth: Honesty, which negates dishonesty, and
Seventh: Love, which negates its opposite

What is meant by the testimony that Muhammad is the Messenger of Allaah is: Knowing its meaning and acting upon its requirements. So likewise, it doesn't just mean a pronunciation of the tongue. It means believing in what it informs of, obeying what it commands to, abstaining from what it forbids and worshipping Allaah according to what has been legislated upon the tongue of this noble Messenger, not according to ones desires and innovations.

So every Muslim must know the meaning of these two testimonies (of Faith), with a true understanding, and seriously act upon their requirements. And this is attesting to, believing and acting upon what the Messenger of Allaah came with from the Book and the Sunnah -- that which is related to matters of Creed and that which is related to matters of worship and legislation – in every aspect of life.

Benefits from the Hadeeth:

1. Tawheed is the Foundation of Islaam.
2. The most important of pillars after Tawheed is establishing the Prayer.
3. The most obligatory pillar of Islaam after the Prayer is the mandatory Zakaat, which is wealth that one must pay.
4. The Imaam is the one in charge of collecting the Zakaat and of distributing it, whether personally or through his assistant.
5. There is proof in the hadeeth that it is sufficient to distribute the Zakaat to (only) one group of people (i.e. the poor).
6. There is also proof in it that it is not permissible to give it (i.e. the Zakaat) to the rich.
7. There is proof in it that the person who works in collecting the Zakaat is forbidden from taking the valuable parts of the wealth.
8. There is a warning in it from all types of oppression.
9. There is proof in it that we can accept the lone report (*khabar al-waahid*) of a trustworthy narrator in matters of 'Aqeedah and those things which obligate action.
10. There is proof also that the Caller must begin with the most important thing followed by the next most important.

THE SECOND HADEETH:
THE VIRTUE OF BELIEVING IN TAWHEED

'Ubaadah bin as-Saamit ﷺ reported that Allaah's Messenger ﷺ said:

"Whoever testifies that there is no deity worthy of worship except Allaah, alone and with no partner, and that Muhammad is His slave and messenger, and that 'Eesaa (Jesus) is the slave of Allaah, His messenger, His word, which He placed in Maryam, and a spirit from Him, and that Paradise is true and that the Hellfire is true, Allaah will enter him into Paradise regardless of what deeds he performed."

Reported by Al-Bukhaaree,[14] Muslim[15] and Ahmad.[16]

Narrator of the Hadeeth:
He is 'Ubaadah bin as-Saamit Al-Ansaaree. He was from among those who witnessed the first and second oaths of allegiance (*bay'ah*) at 'Aqabah with the Messenger of Allaah. And he was present at all of the battle expeditions with the Prophet. He would teach the Qur'aan in Madeenah, then in Shaam. He passed away in Jerusalem in 32H, may Allaah be pleased with him.

Vocabulary in the Hadeeth:
Shahida an Laa Ilaaha Illaallaah: (Testifies that there is no deity worthy of worship except Allaah) Meaning he speaks it with his tongue, believes in what it entails with his heart and acts upon what it requires with his body limbs.
Wahda: (alone) meaning one and only
'Eesaa (Jesus) He is the Son of the virgin Mary (Maryam)
Kalimatuhu: (His Word) Meaning Allaah created him with His Word (Be!). So due to this, 'Eesaa came to be by Allaah's Ability and Wisdom. He was called "His Word" because his existence came about with Allaah's Word "Be!"

[14] Book of Prophets: (no. 3435)
[15] Book of Faith: (no. 46-47)
[16] (5/314)

Roohun Minhu: (A spirit from Him) Meaning 'Eesaa is one of the spirits that Allaah created and brought to existence.
Jannah wan-Naar Haqq: (Paradise and Hellfire are true) meaning they are both real and established, there being no doubt in them.

General Meaning of the Hadeeth:
This hadeeth consists of five things of which whoever believes and acts on what is entailed in them, in open and in privacy, will enter Paradise:

First: His ﷺ saying: **"Whoever testifies that there is no deity worthy of worship except Allaah, alone and with no partner"** means he believes in Allaah with truthfulness and certainty, acknowledging the Oneness of Allaah and freeing himself from worshipping anyone else. It also means that he acts upon what the testimony of there not being any deity worthy of worship except Allaah entails, such as following Allaah's commands and avoiding His prohibitions, in speech and action.

Second: "And that Muhammad is His slave and messenger" means that one believes with firm faith, with no room for uncertainty, that Muhammad is the Messenger of Allaah – who was sent by Allaah to both the Jinn and mankind with a perfect and all-encompassing (i.e. universal) message. And that he believes that he is the Seal (last) of the Prophets and that his message is the last of messages. And that he believes that he is one of Allaah's slaves whom Allaah honored with carrying His message to the world. So one must then believe in what he informed us of, and obey him in what he commanded and stay far away from what he forbade and restricted.

Third: Belief that 'Eesaa (*'alayhi salaam*) is one of Allaah's slaves and messengers, and that he is not the product of fornication as the Jews claim. Neither is he God nor the Son of God nor a part of a trinity as the Christians claim. Rather, he is a slave from the slaves of Allaah, whom Allaah sent to the tribe of Israa'eel to call them to worship Allaah alone.

Allaah created 'Eesaa with His Word [Be!], which leads to the creation/formation of something. And he is one of the spirits (i.e. souls) that Allaah created:

إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ

"Verily, the example of 'Eesaa (Jesus) in the sight of Allaah is like that of Aadam – He created him from dust then said to him: Be, and he was." [Surah Aali 'Imraan: 59]

Fourth: "And that Paradise is true" means that he believes that Paradise, which Allaah prepared for the obedient amongst His slaves, is established, in existence and a reality - there being no doubt in that. And he believes that it is the final and eternal abode for those who believe in Him and for those who follow His Message.

Fifth: "And that the Hellfire is true" means that he believes that the Hellfire, which Allaah threatened the disbelievers and hypocrites with, is real and established, there being no doubt in it. Allaah prepared it for those who disbelieve, deny and disobey Him.

Whoever attests and believes in these five things, while implementing what they necessitate from action, Allaah will enter him into Paradise, even if he may be negligent and have sins. This is due to his sole and sincere worship for only Allaah.

Benefits from the Hadeeth:

1. We derive from this hadeeth the virtue of the Tawheed of Allaah (i.e. singling Him out for worship), and that Allaah expiates sins due to it.
2. The vastness of Allaah's Bounty and Mercy towards His slaves.
3. We derive from his saying about Muhammad: **"His slave and messenger"** the awareness of the rights the prophets possess, particularly Muhammad ﷺ, without going to extremes or falling short.

4. The sinners amongst the *Muwahhideen*[17] will not reside forever in the Hellfire.
5. The obligation of believing in Paradise and the Hellfire.

[17] **Translator's Note:** A *Muwahhid* is one who establishes Tawheed, or singles Allaah out alone for worship.

THE THIRD HADEETH:
ALLAAH'S RIGHT OVER HIS SLAVES

Mu'aadh bin Jabal ﷺ reported: "I was once riding behind the Prophet on a donkey, when he said to me: **'Do you know what Allaah's right over His slaves is and what the slaves' right over Allaah is?'** I said: 'Allaah and His Messenger know best.' He ﷺ said: **'Allaah's right over His slaves is that they worship Him and not associate anything with Him (in worship). And the right the slaves have over Allaah is that He doesn't punish the one who doesn't associate something with Him (in worship).'** I said: 'O Messenger of Allaah! Shall I not give the people the good tidings of this?' He said: **'Do not inform them for they will rely (solely) on it.'"**

Reported by Al-Bukhaaree,[18] Muslim,[19] At-Tirmidhee,[20] Ibn Maajah[21] and Ahmad.[22]

Narrator of the Hadeeth:
He is Mu'aadh bin Jabal bin 'Amr bin Aws Al-Ansaaree Al-Khazrajee, Abu 'Abdir-Rahmaan. He is the well known Sahaabee, from the most distinguished of the Companions. He witnessed the Battle of Badr and the other battles after it. He used to be the point of final reference with regard to knowledge, rulings and (issues of) the Qur'aan. He died in 18H in Shaam during the plague of 'Amwaas.

Vocabulary in the Hadeeth:
Radeef: riding behind
Haqqullaah 'alaal-'Ibaad: (Allaah's right over His slaves) meaning what He is deserving of from them, such as worship and obedience
Haqqul-'Ibaad 'alaallaah: (The slaves' right over Allaah) It is the deservingness of blessing and rewarding of (His slaves), which Allaah put upon Himself out of His Grace and Goodness for the

[18] Book of Dresses: (no. 5967)
[19] Book of Faith: (no. 48-51, 53)
[20] Book of Faith: (no. 2643), (5/26)
[21] Book of Asceticism: (no. 4269), (12/1435)
[22] (3/260-261)

sincere *Muwahhideen*. There is no right over Allaah, which is obligated by one's intellect as the Mu'atazilah claim.
A-falaa Abshur an-Naas: (Shall I not give the people the good tidings) meaning: Inform them of what will bring them joy
Yattakiloo: (they will rely on it) meaning depend on it

General Meaning of the Hadeeth:
The Messenger of Allaah ﷺ explained in this hadeeth the main purpose for which Allaah created the creation – which is: Singling Allaah out alone for worship and sincerity to Him. Indeed this great right is for none other than Allaah, the Creator, the Most Great, the One who bestows His bounty and blessings.

The Messenger ﷺ also explained what the slaves are deserving of from Allaah of reward, if they fulfill this grand obligation of [Sincere Worship] that He will save them from the punishment of the Hellfire and allow them entrance into the Gardens of Bliss.

This is something, which the believer will be pleased with and find joy in. This is why Mu'aadh said, asking permission of the Prophet: **"Shall I not give the people the good tidings (of this)?"** However, the Messenger forbade Mu'aadh from doing that for the benefit of his ummah and out of his love that they work earnestly in producing deeds and in those things that draw them nearer to Allaah. And it was so that they may compete with one another in it, in order that through this effort, striving and competing, they will be able to achieve the highest of levels with Allaah. Contrary to this, if they desist from doing deeds and instead rely on the likes of this promise, they will surely miss out on much good and great reward.

Benefits from the Hadeeth:
1. The wisdom of Allaah's Messenger in teaching, such that he began this lesson by asking a question. This was so that it could be more firmly implanted in the soul and foremost in the understanding of the one being taught.
2. In it is proof of the humbleness and good manners of Allaah's Messenger, such that he would ride upon a donkey with his Companions behind him.

3. In it is a clarification of the greatest of Allaah's rights over His slaves, which is: Making Allaah one (Tawheed) and singling Him out alone for worship.
4. Allaah will bestow the best of rewards upon His slaves for fulfilling this right.
5. It is recommended to give good tidings to the Muslim of that which will bring him joy.
6. Fear from relying solely upon Allaah's vast Mercy, for this kind of reliance has harmed many of the ignorant.

THE FOURTH HADEETH: THE PROHIBITION OF SEEKING BLESSINGS FROM TREES AND THEIR LIKES

From Abu Waaqid Al-Laythee ﷺ who said: "We went out with Allaah's Messenger to (the Battle of) Hunayn, and we had just recently come out of Kufr (Disbelief). The polytheists used to have a lote-tree, which they would organize by and hang their swords on (seeking blessings from it); it was called Dhaat Anwaat. So we passed by a lote-tree and said: 'O Messenger of Allaah, could you make for us a Dhaat Anwaat, just as they have a Dhaat Anwaat?' So Allaah's Messenger ﷺ said:

'Allaahu Akbar! Verily, this is the ways of the past (*sunan*). By the One in whose Hand my soul is, you have just said what the tribe of Israa'eel said to Moosaa: 'Make a god for us just as they have gods. He said: You are a people given into ignorance.' [Surah Al-A'raaf: 138] **You will indeed embark on the ways of those who came before you.'"**

Reported by Ahmad,[23] At-Tirmidhee[24] who authenticated it, 'Abdur-Razzaaq,[25] Ibn Jareer,[26] Ibn Al-Mundhir,[27] Ibn Abee Haatim[28] and At-Tabaraanee[29] similar to it.

Narrator of the Hadeeth:
He is Abu Waaqid Al-Laythee, an ascription to Layth bin 'Abd Manaaf. It was said: His name was Al-Haarith bin Maalik. And it is also held that it was Ibn 'Awf. A majority of the scholars have reported from him, and he has two hadeeths reported on his authority in the Saheeh collections of Al-Bukhaaree and Muslim. It was said he witnessed the Battle of Badr and it is also held he was

[23] (5/228)
[24] Book of Tribulations: (no. 2180), (4/475)
[25] (11/369), (no. 20763)
[26] (9/45-46)
[27] See *Ad-Durr al-Manthoor* (3/533)
[28] ibid.
[29] (3/275), (no. 3290-3294)

from those who accepted Islaam after the Conquest (of Makkah). He died in 68H when he was 85 years old.

Vocabulary in the Hadeeth:
Hunayn: A place near Makkah
Hudathaa 'ahd Bi-Kufr: Not far away from the time when they had been in the state of Kufr (Disbelief).
Sidrah (lote-tree): A type of tree
Ya'kifoona 'indahaa: (organize by) means they would set up something in its location
Yanootoona: (hang) meaning they would place their weapons upon it seeking blessing from it
As-Sunan: means ways and methods.

General Meaning of the Hadeeth:
There was found in the Messenger of Allaah's army for the Battle of Hunayn some who had just recently entered into the fold of Islaam. They had not become well grounded upon Islaam nor were they able to understand the Islamic Call or comprehend its beliefs and principles due to the short amount of time since they had been upon Jaahiliyyah and Shirk. So this army passed by a group from the polytheists that were organizing by a tree seeking blessings from it and glorifying it. As soon as these new Muslims saw them doing this, they requested Allaah's Messenger to make for them a (similar) tree where they could hang their swords upon, seeking blessings from it but not intending to worship it. This was because they thought that Islaam permitted this means of seeking blessings and that by doing this they would achieve victory over their enemies.

The Messenger of Allaah ﷺ was amazed by this strange and astounding request, at which point he made a great statement, which should be a lesson to his ummah until the Day of Judgement:

"Allaahu Akbar! By the One in whose Hand my soul is, you have just said what the tribe of Israa'eel said to Moosaa:

قَالُوا۟ يَـٰمُوسَى ٱجْعَل لَّنَآ إِلَـٰهًا كَمَا لَهُمْ ءَالِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

'Make a god for us just as they have gods. He said: You are a people given into ignorance.' [Surah Al-A'raaf: 138]"

How befitting are the Muslims of giving special attention to this lesson, and how befitting are the scholars particularly of shouting out this strong and powerful statement in front of the common people and their likes, who seek blessings from the living and the dead and from the trees and the stones, thinking that this is part of Islaam! This (belief) is beautified to them by those who don't fear Allaah nor hope for meeting Allaah or the Last Day. This is such as those who worship money and status and take advantage of the emotions of the ignorant and naive, and so they establish them upon falsehood and cause them to wage war against the truth and Tawheed.

Benefits from the Hadeeth:

1. The forbiddance of imitating the people of the Days of Ignorance (Jaahiliyyah).
2. The Prophet ﷺ likened their request to that of the tribe of Israa'eel.
3. The same act that the tribe of Israa'eel was condemned for doing, this ummah will also be condemned for, if they do it.
4. In the hadeeth, there is an indication of the principle: "Preventing the means."
5. There is in it one of the signs (implications) of the Messenger's prophethood, due to it (the prediction) occurring as the Prophet informed it would.
6. There is proof in it for fearing Shirk and that a human may approve something thinking that it will bring him closer to Allaah, when in fact it is the greatest of things that distances him from His Mercy while bringing him closer to His Discontentment.

THE FIFTH AND SIXTH HADEETHS: THE DANGER OF SUPPLICATING TO OTHER THAN ALLAAH

Ibn Mas'ood ﷺ reported that Allaah's Messenger ﷺ said: **"Whoever dies while supplicating to a rival apart from Allaah will enter the Hellfire."**

Reported by Al-Bukhaaree.[30]

And Jaabir ﷺ reported that he ﷺ said: **"Whoever meets Allaah not having associated anything (in worship) with Him will enter Paradise. And whoever meets Him having associated something with Him (in worship) will enter the Hellfire."**

Reported by Muslim.[31]

Narrators of the Hadeeth:
He is 'Abdullaah bin Mas'ood bin Ghaafil bin Habeeb Al-Hadhlee, Abu 'Abdir-Rahmaan. He was from the first and foremost to accept Islaam, and he was from the senior of scholars among the Companions. His virtues are many. 'Umar put him in charge of Koofah (in 'Iraq). He died in Madeenah in 32H.

He is Jaabir bin 'Abdillaah bin 'Amr bin Hiraam Al-Ansaaree, then As-Sulamee. He was a Companion, the son of a Companion. He fought nineteen battles alongside the Messenger of Allaah. He died in Madeenah after having surpassed the age of seventy.

Vocabulary in the Hadeeth:
Du'aa: (Supplication) Requesting and Desiring
Nidd: (rival) Something similar and equal
Shirk: (Polytheism) It is when someone places a rival with Allaah, supplicating to Him, just as He supplicates to Allaah or fearing, hoping and loving it just as he loves Allaah, or directing some type of worship to it. This is Shirk of which the one who possesses it does not have anything from Tawheed remain with him.

---

[30] Book of Tafseer: (no. 4497)
[31] Book of Faith: (no. 151-152)

General Meaning of the Hadeeth of Ibn Mas'ood:
The hadeeth clarifies the status of the supplication, and that it is from the greatest acts of worship and from the greatest of Allaah's rights. If the servant directs it to someone other than Allaah, by that he would become a *mushrik* (polytheist) who has set up a rival and an equal besides Allaah with regard to His Lordship and with regard to who is deserving of the worship.

This is rebelling against Allaah, rejection of His prophets, and a denial of His messengers, of whom all of their calls and messages comply with one another in the obligation of singling Allaah out for worship. And from the greatest acts of worship is the supplication.

The Messenger of Allaah ﷺ said: **"The supplication is worship."**

And Allaah says:

ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُعْتَدِينَ

"Supplicate (invoke) your Lord with humility and while in secret. Verily Allaah does not love the aggressors." [Surah Al-A'raaf: 55]

And He says:

وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ

"And your Lord said: 'Supplicate (call) to Me, I will answer your call.'" [Surah Ghaafir: 60]

And He said, prohibiting that anyone other than Him be supplicated to:

وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ ۖ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّٰلِمِينَ

"And do not supplicate besides Allaah that which can neither benefit nor harm you. If you do this, then indeed you will be from amongst the wrong-doers." [Surah Yoonus: 106]

And He says:

فَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَكُونَ مِنَ ٱلْمُعَذَّبِينَ

"So do not supplicate to another god besides Allaah, for then you would be from those deserving of punishment." [Surah Ash-Shu'araa: 213]

So when someone supplicates to other than Allaah, he is considered as having made that thing being supplicated to, another god, and we seek refuge in Allaah!

Allaah says:

ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِىَ ٱللَّهُ وَحْدَهُۥ كَفَرْتُمْ ۖ وَإِن يُشْرَكْ بِهِۦ تُؤْمِنُوا۟ ۚ فَٱلْحُكْمُ لِلَّهِ ٱلْعَلِىِّ ٱلْكَبِيرِ ﴿١٢﴾ هُوَ ٱلَّذِى يُرِيكُمْ ءَايَٰتِهِۦ وَيُنَزِّلُ لَكُم مِّنَ ٱلسَّمَآءِ رِزْقًا ۚ وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ ﴿١٣﴾ فَٱدْعُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿١٤﴾

"This is because when Allaah alone was called to (supplicated to), you disbelieved. But when partners were associated with Him (in worship), you believed! So the Judgement is only with Allaah, the Most High, Most Great. He is the One who shows you His signs and sends down provision for you from the sky. But no one remembers except he who turns in repentance. So supplicate to Allaah, making the Religion sincere and pure for Him alone, even though the disbelievers may hate it." [Surah Ghaafir: 12-14]

The word **"Religion"** here means Supplication.

Allaah says, ruling those who supplicate to other than Allaah as being astray and at loss:

وَمَنْ أَضَلُّ مِمَّن يَدْعُواْ مِن دُونِ ٱللَّهِ مَن
لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَٰفِلُونَ

"And who is more astray than one who supplicates to other than Allaah those who cannot respond to him until the Day of Judgement, and who are unaware that they are being supplicated to. And when the people are resurrected (on the Last Day), they (those who were supplicated to falsely) will be enemies to them and will deny their worship." [Surah Al-Ahqaaf: 5-6]

And Allaah says:

ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ ٱلْمُلْكُ ۚ وَٱلَّذِينَ تَدْعُونَ مِن
دُونِهِۦ مَا يَمْلِكُونَ مِن قِطْمِيرٍ ﴿١٣﴾ إِن تَدْعُوهُمْ لَا يَسْمَعُواْ دُعَآءَكُمْ
وَلَوْ سَمِعُواْ مَا ٱسْتَجَابُواْ لَكُمْ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۚ
وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ

"Such is Allaah, your Lord. To Him belongs the Possession (of everything), while those whom you supplicate to besides Him do not possess even a *qitmeer* (thin membrane over a date stone). If you call out to them, they will not hear your supplication. And even if they heard it, they would not (be able to) respond to you. And on the Day of Judgement, they will reject your Shirk (associating of partners with Him). And none can inform you like Him – the All-Aware." [Surah Faatir: 13-14]

Through these texts and their likes in the Noble Book and the Purified Sunnah, it will become clear – to the one whom Allaah

grants insight, enlightens his heart and opens his chest – the importance of the Supplication and its status in the Islamic Creed.

And due to this status that it holds, Allaah threatens those who do not humble themselves before Him in supplication with entering into the Hellfire, humiliated and disgraced. Allaah says:

إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

"Verily, those who turn stubbornly away from worshipping (i.e. supplicating to) Me, they will enter the Hellfire in humiliation." [Surah Ghaafir: 60]

And He threatened the one who supplicates to other than Allaah with entering the Hellfire, as occurs in this hadeeth: **"Whoever dies while supplicating to a rival besides Allaah will enter the Hellfire."**

Benefits from the Hadeeth:

1. The status of the Supplication, and that it is the greatest act of worshipping Allaah.
2. Supplicating to other than Allaah is immense Shirk (polytheism) and tremendous injustice.
3. The person that supplicates to other than Allaah will have no recompense except Hell, if he dies while upon this state.

THE SEVENTH AND EIGHTH HADEETHS: ALL OF THE COMMAND BELONGS TO ALLAAH ALONE – NEITHER A PROPHET NOR AN ANGEL SHARE IN IT

Anas ﷺ reported: "The Prophet's ﷺ head was fractured on the Day of Uhud and his canine tooth was broken. So he ﷺ said: **'How can a people that injure their Prophet ever achieve success?'** So this ayah was revealed: **'You do not have any of the Command.'** [Surah Aali 'Imraan: 128]"

Reported by Al-Bukhaaree,[32] Muslim,[33] At-Tirmidhee,[34] Ibn Maajah[35] and Ahmad.[36]

Ibn 'Umar ﷺ reported that he heard Allaah's Messenger ﷺ say, when lifting his head from the bowing position of the last rak'ah in the Fajr Prayer:

"O Allaah, curse this person and that person" after which he said: **"Allaah hears those who praise Him. Our Lord and to You belongs the Praise."** So this ayah was revealed:

لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ

"You do not have any of the Command." [Surah Aali 'Imraan: 128]

And in one narration it states that he ﷺ supplicated against Safwaan bin Umayyah, Suhayl bin 'Amr and Al-Haarith bin Hishaam, so the ayah: **"You do not have any of the Command"** was revealed.

Reported by Al-Bukhaaree,[37] Muslim,[38] Ahmad[39] and At-Tirmidhee.[40]

---

[32] Book of Military Expeditions: (Chapter 21)
[33] Book of Jihaad and Travels: (no. 101-104)
[34] Book of Tafseer: (no. 3002-2003), (5/226-227)
[35] Book of Tribulations: (no. 4027), (2/1336)
[36] (3/99), (179)
[37] Book of Military Expeditions: (no. 4069-4070)
[38] Book of Implementation: (2/160)
[39] (2/93), (147)
[40] Book of Tafseer: (no. 3004)

Narrators of the Hadeeth:
He is Anas bin Maalik Al-Ansaaree Al-Khazrajee, the companion of Allaah's Messenger and his servant. He served the Prophet for ten years and narrated 1,200 ahaadeeth from him, 86 of which have been agreed upon by both Al-Bukhaaree and Muslim out of 168 (they reported from him). He died in Basrah after having surpassed 100 years of age.

He is 'Abdullaah bin 'Umar Al-Qurashee Al-'Adawee. He accepted Islaam in Makkah with his father and migrated to Madeenah when he was just ten years old. He witnessed (the battle of) Khandaq and what occurred after that. And he was from the elite and noble of the Companions who adhered strongly to the Sunnah, remained far away from innovation and was sincere to the ummah. He died in 74H.

Vocabulary in the Hadeeth:
Shajj: (Fracture) Originally, this applied to the head particularly, which meant that it was struck with something, wounding it and fracturing it. Then it was later used for other parts of the body besides the head.
Ribaa'iyyah: (Canine Tooth) this is every tooth after the front teeth. A human being has four canine teeth.
Falaah: (Success) Attaining one's greatest goal
La'an: (Cursing) From Allaah, it means banishing and removing, and from humans, it means reviling and supplicating against.

General Meaning of the Hadeeth:
The Messenger of Allaah ﷺ engaged in battle on the Day of Uhud against Allaah's enemies, the polytheists. So in the first part of the battle, the polytheists were facing defeat. Then due to some of the army disobeying the Messenger of Allaah's order and due to some wisdom Allaah intended, the tables turned against the Muslims, and some of the Companions were martyred, and Allaah's Messenger was stricken with wounds. So Allaah's Messenger said, expelling any success from these polytheists and their entering into Islaam, such that their foolishness and rejection had brought them to this level: "How can a people that injure their Prophet ever achieve

success?" Then he supplicated against a group of their leaders. So what then happened?

Allaah – the All-Knowing, the All-Aware, the Owner and Dispenser, the One to whom belongs the Creation and the Command, and the One to whom belongs the Judgement in this world and the Hereafter – revealed to the most noble of His messengers:

لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَـٰلِمُونَ

"You do not have any Command (i.e. say) – whether Allaah will accept their repentance or punish them. Verily, they are the wrongdoers." [Surah Aali 'Imraan: 128]

This means: The Command belongs to Me alone. And guiding others or leading them astray is in My Hand. There is nothing that can prevent what I give or give what I prevent.

Thereafter, Allaah willed guidance for them and so He guided them to accept Islaam. And they became from the best of his ranks and the most dedicated to him. Allaah opened the world (for conquest) through them and He guided nations at their hands. So is the one who believes that Allaah's Messenger, or other than him, knows the Unseen and administers the affairs of the universe, from those possessing intellect? And can someone who seeks refuge in other than Allaah during times of hardship, awaiting salvation from it and to have sorrows removed, be considered as having intellect? Verily, this does not blind the eyesight but rather it blinds the hearts that are in the chests.

Benefits from these two Hadeeths:

1. These hadeeths show the suffering and trials the Prophets faced, so that it could be known that they were humans and that the trials of this world can befall them and that the same thing that occurs to the bodies of humans occurs to them also. This is so that we can see with certainty that they are creations that are raised and nurtured, and so that the people will not be tested (i.e. deviated) by what miracles appeared at their hands, by having the Devil confuse their affair, just

as he did for the Christians and others. This was stated by Al-Qurtubee.

2. It is legislated to supplicate (*qunoot*) in times of distress.

3. It is permissible to supplicate against the polytheists, by specifically mentioning them (i.e. their names), in prayer, and this does not affect the prayer.

4. There is proof in these hadeeths that all of the Command and Ownership belongs to Allaah, for the Prophet ﷺ supplicated against the polytheists and the noble Companions said Ameen (to his supplication), but Allaah did not accept their supplication against those individuals. Later Allaah guided those individuals (among the polytheists) to believe.

THE NINTH HADEETH: THE TRUE EEMAAN

Anas ﷺ reported that Allaah's Messenger ﷺ said: **"None of you truly believes (i.e. Eemaan) until I become more beloved to him than his son, his father and all of mankind."**

Reported by Al-Bukhaaree[41] and Muslim.[42]

Narrator of the Hadeeth:
His biography has been mentioned previously in the **Seventh Hadeeth.**

General Meaning of the Hadeeth:
A person will never be a believer with true Eemaan (faith) until Allaah's Messenger becomes more beloved to him than those who are connected to him through ties of lineage and kinship or ties of friendship and mutual benefit. So his love for Allaah's Messenger ﷺ should exceed the love he has for those who bore him and raised him, such as his mother, father, grandfather and grandmother. And it should surpass the love he has for his own progeny and the love he has for his wife and family and everyone else that he has some relationship with, whether social, political or business or any connection or benefit. So if his condition is this way, then at this point he will become a true believer. The sign that indicates this (true faith) is that one gives precedence to obeying Allaah and His Messenger over obeying anyone else, as well as giving precedence to what Allaah and His Messenger love above what all of the people love - whether they are closely related or distant - even if all the people are discontent with that.

And he will not taste the sweetness of Faith (Eemaan) until he abides by three characteristics, as is stated in the hadeeth of Anas, which has been agreed upon:

---

[41] Book of Faith: (no. 15)
[42] Book of Faith: (no. 44)

"There are three things that if they are found in a person, he will experience the sweetness of Faith (Eemaan): That Allaah and His Messenger become more beloved to him than anyone else; That he loves a person, not holding love for him except for the sake of Allaah; and that he hates to return to Disbelief, after Allaah had saved him from it, just as he hates to be thrown into the Hellfire."

So if these three characteristics are found directly in a person, he will experience the sweetness of Faith due to them. And he will not fear the blame of the blamers or hold back his self and his wealth from (giving in) the Cause of Allaah. The author of *Al-Qawl-us-Sadeed* said: "Know that the categories of Love are three:

First: Love for Allaah, which is the foundation of Faith and Tawheed.

Second: Loving for the sake of Allaah, which is having love for Allaah's prophets and messengers and their followers. It also means loving what Allaah loves from righteous acts, times, places and so on. This category falls under the Love for Allaah and supplements it.

Third: Loving something/someone along with loving Allaah. This is the love the polytheists (those who commit Shirk) have for their false gods and rivals, such as trees, stones, humans, angels and so on. And this is the source and foundation of Shirk." [43]

Benefits of the Hadeeth:

1. The believer with true Faith is the one who gives precedence to love for the chosen one (Muhammad) ﷺ over his love for the people.
2. The Messenger specifically mentioned the child and the father in this hadeeth, due to a person's close relation with them, over any other person in terms of love and so on.
3. In this hadeeth, the Messenger of Allaah ﷺ instructs us to follow his example first before that of any other human being. This is what is obligatory upon all of the believers.

[43] *Al-Qawl-us-Sadeed* of Imaam 'Abdur-Rahmaan bin Naasir As-Sa'adee (pg. 112)

THE TENTH HADEETH: CLINGING ONTO THE BOOK AND THE SUNNAH AND THE WAY OF THE RIGHTLY-GUIDED KHALEEFAHS

Abu Najeeh Al-'Irbaad bin Saariyah ﷺ said: "The Messenger of Allaah ﷺ once admonished us with an intense sermon, due to which our hearts trembled and our eyes filled with tears. So we said: 'O Messenger of Allaah!! It looks as if this is a farewell admonition, so counsel us.' So he ﷺ said: **'I counsel you to have Taqwaa of Allaah, and to hear and obey (the leaders), even if a slave takes command over you. For indeed, whoever lives (long) amongst you, he will see much differing. So stick to my Sunnah and the Sunnah of the rightly guided Khaleefahs that come after me. Bite onto it with the molar teeth and beware of newly-invented matters, for indeed every innovation is a misguidance.'"**

Reported by Abu Dawood,[44] At-Tirmidhee[45] who said it was *hasan saheeh*, Ahmad,[46] Ibn Maajah[47] and Ad-Daarimee.[48]

Narrator of the Hadeeth:
He is Al-'Irbaad bin Saariyah As-Sulamee, Abu Najeeh. He settled down in Hims and died after passing his seventies.

Vocabulary in the Hadeeth:
Maw'idhah: (Admonition) A sermon in which one reminds others of Allaah and makes them fear His Anger and Punishment.
Baleeghah: (Intense) means having an effect; the admonition would go straight into the hearts of those listening. And it would be done using the best, most lucid and pleasing of words.
Wajilat al-Quloob: (Hearts trembled with fear) means the hearts feared
Dharafat al-'Uyoon: (Eyes filled with tears) means the tears flowed down

---

[44] Book of Sunnah: (no. 4607), (5/13)
[45] Book of Knowledge: (Chapter 16, no. 2676), (5/44)
[46] (4/126-127)
[47] The Introduction (6): Chapter: Following the Sunnah of the Rightly-Guided Khaleefahs (no. 42-43)
[48] The Introduction: (no. 96), (1/43)

Fa-awsinaa: (So counsel us) indicates a *wasiyyah,* which is a command that is definite and delegated (to someone)
Taqwaa: This means to put something between yourself and what you fear that will prevent and protect you.
Sunnah: The way and the methodology; So this entails clinging onto what the Messenger of Allaah ﷺ and his righteous Khaleefahs were upon from beliefs, statements and actions.
Bid'ah: (Innovation) Introducing something into the Religion, which was not present during the time of Allaah's Messenger nor in the time of his Companions.
Raashideen: (rightly) comes from *rushd,* which is the opposite of transgressing
Mahdiyeen: (guided) means those who are granted the ability to attain the truth and follow it
Dalaal: (Misguidance) It means departing and being distant from the truth, and this is the opposite of guidance

General Meaning of the Hadeeth:
This hadeeth is a great foundation, which contains tremendous and comprehensive instructions. For in it the Messenger of Allaah ﷺ has provided the Muslim ummah with an immense advice and profound counsel that directs them to several points, which neither their Religion nor worldly affairs can be set aright except by adhering to and following them, and for which there can be no solution to their problems except by precisely implementing them. They are:

1. There is no religion except by way of **Taqwaa of Allaah**, which means obeying Allaah by carrying out His commands and avoiding His prohibitions.

2. Their religious and worldly affairs cannot be established except by a righteous and just Imaam that will lead them by the Book of Allaah and the Sunnah of the Messenger of Allaah and who will implement Allaah's Laws on them and organize their ranks, unite them and lift for them the banner of Jihaad to make Allaah's Word prevail.

So it is upon the ummah to give their obedience to him in matters that they love and hate, and so long as he is steadfast upon Allaah's Commandments and implements His Laws.

For the benefit of Islaam and the Muslims and in order to safeguard their unity and to protect them from bloodshed, Islaam has obligated the ummah to obey the ruler in matters of good, even if he may be a sinner, so long as this sinfulness doesn't take him to disbelief.

3. The advice of Allaah's Messenger also deals with the position the ummah should take with regard to issues of dispute and those who oppose the truth. So he ﷺ has counseled us to cling onto the truth and to return to the correct way – the methodology of Allaah's Messenger and the righteous Khaleefahs, may Allaah be pleased with them. And their Sunnah and methodology was nothing else but the Book of Allaah, of which:

لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ

"Falsehood can neither approach it from before it or behind it" [Surah Fussilat: 42], and the purified Sunnah of Allaah's Messenger ﷺ. Salvation and prosperity lies in these two sources, as well as the valid and conclusive way to solve and terminate the differing that has occurred between the Islamic sects, according to the manner that Allaah is pleased with and which unites the Muslims upon the truth. All the solutions that are employed apart from this manner, then they are erroneous and their end result will be failure.

4. The advise of Allaah's Messenger also contains a warning against innovations and newly invented matters. How many times has the Messenger of Allaah warned his ummah of the dangers and evils of innovations, while clearly explaining that they are misguidance and that they will be in the Hellfire? So what is it that causes many of the Muslims to fall into them and become firmly established upon them, when Allaah has honored them with a Book, which falsehood cannot creep into, whether from in front of it or behind it? And when He

has given them a complete Religion, with the utmost perfection - there being no deficiency in it:

ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا

"This Day I have perfected your Religion for you, and I have completed My favor on you. And I am pleased with Islaam as a Religion for you." [Surah Al-Maa'idah: 3]

It is truly unfortunate to see that much of the Muslim ummah nowadays does not rely on the Qur'aan or the Sunnah in their beliefs, and the acts of innovation have outweighed the acts of Sunnah in their worship and in their blind following. The Prophet spoke ﷺ truthfully about them (i.e. the ummah) when he said:

"You will indeed follow the ways of those who came before you inch by inch and hand span by hand span to the point that if they entered the whole of a lizard you would (also) enter it."

Benefits of the Hadeeth:

1. The prescription of advising and admonishing the Muslims.
2. Commanding others to have Taqwaa of Allaah when admonishing them.
3. In the hadeeth, there occurs one of the signs of (the Prophet's) prophethood in that differing has occurred within the ummah, just as he informed us it would.
4. A warning against differing in the fundamental and subsidiary issues of the Religion.
5. We must return to the methodology of the Messenger and his rightly guided Khaleefahs.
6. Repelling innovations and warning against them.
7. There is proof in this hadeeth that every innovation is a misguidance and there are no "good" ones among them.

THE ELEVENTH HADEETH: ALLAAH'S CONTENTMENT LIES IN THREE THINGS AND HIS DISCONTENTMENT LIES IN THREE THINGS

Abu Hurairah ﷺ reported that the Messenger of Allaah ﷺ said: **"Verily Allaah is pleased with three things for you and He is displeased with three things for you. He is pleased that you worship Him and not associate anything (in worship) with Him; and that you hold tight onto the Rope of Allaah, all of you together, and not be divided; and that you mutually advise he whom Allaah gives authority of your affairs. And He is displeased with three things for you: The he said/she said talk; asking too many questions; and squandering money."**

Reported by Muslim,[49] Maalik[50] and Ahmad.[51]

Narrator of the Hadeeth:
He is Abu Hurairah Ad-Dawsee, the noble Companion, the Haafidh (memorizer of hadeeth) amongst the Sahaabah. There is a difference of opinion with regard to his name. So it is held that it was 'Abdur-Rahmaan bin Sakhr and it is also held that it was Ibn Ghanam. And other than this was also held. A majority of the scholars took the first view (of 'Abdur-Rahmaan bin Sakhr). He died in 59H.

Vocabulary in the Hadeeth:
Ridaa wa Sakhat: (Contentment and Discontentment) These are two attributes of Allaah, which befit His honor and which do no resemble the attributes of the created beings.
'Ibaadah: (Worship) Linguistically, it means to lower and humble oneself, while having love. It is a comprehensive term that includes everything Allaah loves and is pleased with from sayings and actions, whether open or hidden. So everything that Allaah commanded towards, whether it is obligatory or recommended, then

[49] Book of Judgements: Chapter: The Prohibition of Asking too many Questions (no. 1715), (3/1340)
[50] *Al-Muwatta*. Book of Speech: Chapter: What has been reported concerning Squandering Money (no. 20), (2/990)
[51] (2/367)

it is considered Worship, and directing it to someone other than Him is considered Shirk.

Shirk: (Polytheism) Means to take a rival besides Allaah in one aspect of Worship. This is done when the servant (of Allaah) directs one of the various types of worship to someone/something other than Allaah. So every belief or saying or action, of which it is affirmed that is is ordered in the Divine Legislation, then directing it to Allaah alone is Tawheed, Eemaan (Faith) and Ikhlaas (Sincerity), while directing it to other than Him is Shirk.

'Itisaam bi-Hablillaah: (Clinging onto the Rope of Allaah) means holding onto what the Messenger of Allaah came with, from the Book and the Sunnah.

Qeela wa Qaal: (He said/She said) means engrossing oneself in talk of falsehood and in that which does not concern (you).

Kathrat as-Su'aal: (Asking too many questions) means asking people too many questions and supposing things that did not occur, from issues and problems.

Idaa'at al-Maal: (Squandering Money) means being careless and negligent with it and exposing it to wastefulness.

General Meaning of the Hadeeth:

There are tremendous points in this hadeeth:

First: An encouragement to abide by the pure Tawheed and to establish the greatest rights of Allaah and the greatest obligations of Islaam, which is singling Allaah out alone in worship, the main objective behind the creation of the Jinn and mankind as Allaah says:

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ

"And I did not create the Jinn and the mankind except that they worship Me" [Surah Adh-Dhaariyaat: 56] and staying far away from committing Shirk when worshipping Him. So the servant does not mix in worship (i.e. Shirk) with Allaah anyone from His creatures, for then he would be setting up a rival besides Allaah. So he neither does this when supplicating nor when pleading for help nor when sacrificing nor when making an oath nor when hoping or fearing nor when relying. This is because these things are all a specific right of

Allaah. He is not pleased that someone be mixed into that with Him – whether it be an angel brought close or a messenger that was sent.

Second: Holding onto the Rope of Allaah, which is that which Allaah's Messenger came with from the Book and the Sunnah, and what the teachings of the Messenger contain from beliefs, acts of worship, manners and dealings. Therefore, it is not allowed for a Muslim – whether an individual from amongst the Muslims or a group from the Muslim groups or a community from the Islamic societies or a ruler and a subject – to leave off any of the fundamental or subsidiary aspects of Islaam. Rather, it is an obligation upon everyone to have complete faith and adherence to everything that the Last of the Prophets and the leader of the messengers came with, giving that precedence over every other saying and practice.

It also entails that one must turn to what the Messenger of Allaah came with for judgement, in every affair, as well as surrendering one's obedience and submitting to the Messenger of Allaah in small and large matters of the Religion.

There is also a call to avoid every innovation, baseless opinion, and sinful act. Through this way and not any other way can the ranks of the Muslims be unified and their desired unity become a reality and only this way can it truthfully be said about them that they are holding onto the Rope of Allaah. This is the result that Allaah desires and which He has placed as a responsibility upon the Muslim ummah, not that the political parties with their various conflicting beliefs, views and goals be united. For indeed this type of unification if it can ever be achieved, which is very unlikely, falls under the saying of Allaah:

تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ

"You would think they were united, but their hearts are divided." [Surah Al-Hashr: 14]

Third: Mutually advising those in charge of the affairs of the Muslims. This is achieved by cooperating with them upon truth and

obeying them in that, commanding them to abide by it (i.e. truth), as well as cautioning and reminding them with gentleness and kindness. It is also (achieved) by informing them of what they are unaware of and what has not reached them from the rights of the Muslims. It is (also by) not rebelling against them, praying behind them, making Jihaad with them, giving charity to them, and not going out against them with the sword if some oppression or bad manners of dealing should become apparent from them. It is also by making du'aa (supplication) for them that they be upright and that they not be deceived by a false praising for them.

Fourth: The prohibition of he said/she said talk, which is delving into false speech, publicizing (someone's) evil sins, spreading rumors and false reports. It is a sufficient lie for a person that he narrates everything that he hears. This also includes becoming too engrossed in presuming questions about things that did not occur and getting answers for them before they even come to pass. For indeed, this preoccupies the Muslims from studying the Book and the Sunnah and it takes time away from them memorizing their texts and acquiring understanding of them.

Fifth: The prohibition of asking too many questions, which includes asking people what they have with them from money and so on, and forcing one's needs on them. This is not befitting for the Muslim, of whom Allaah desires that he be honorable and respectable. So asking from people is forbidden, fundamentally, and it is not permissible unless it is done in the condition of a necessity. There are three evils in asking the creation (people), without due necessity:

1. The evil of showing a need for other than Allaah, and this is a type of Shirk.

2. The evil of causing harm to the creation being asked, which is a form of oppressing the creation.

3. The evil of submitting oneself to other than Allaah, and this is oppression of one's soul.

This is only valid if the one being asked is living and has the ability to grant what is being requested of him. So what about asking from the deceased person and the one not present something that no one has the ability to fulfill except Allaah?! Verily, this is a direct form of Shirk (associating partners) with Allaah.

This prohibition also includes (the forbiddance) of asking too many questions on knowledge, especially those by which one intends to cause trouble, rouse disputes and start arguments based on falsehood. It also includes being excessive in supposing situations that did not occur and seeking answers for them.

Sixth: The prohibition of squandering money, for indeed money is a blessing from Allaah and it can be used to support the obedience of Allaah, Jihaad in His Cause, and helping those who are deserving (of charity) among the Muslims - such as the poor, the close relatives and so on. So it is an obligation for the Muslim to thank his Lord for this blessing and to preserve it from being wasted and squandered. Furthermore, he should not spend from it except in the ways that Allaah has prescribed or permitted for him. It is not allowed for him to spend it in the Cause of the Devil and in sinful matters. Likewise, it is not permissible for him to squander this blessing and subject it to waste.

Benefits from the Hadeeth:

1. The obligation of establishing worship for Allaah according to the manner that is required.
2. The obligation of being far removed from all of the forms of Shirk - whether big or small.
3. The obligation of clinging onto the Rope of Allaah, which is the Islaam that the Messenger of Allaah came with in the Book and the Sunnah, in all affairs.
4. The forbiddance of splitting and the obligation of the Muslims being united upon the truth.
5. The obligation of mutually advising the ones who have been put in charge of the Muslims, and cooperating with them upon truth and righteousness.
6. The forbiddance of he said/she said talk.

7. The forbiddance of asking from the created beings except for that which they have the ability to do, in the situation of necessity. But what is better is putting one's trust in Allaah (*tawakkul*) and having patience (*sabr*).
8. The forbiddance of squandering money.

THE TWELFTH HADEETH: STRIVING AGAINST THOSE WHO DEVIATED FROM THE GUIDANCE OF THE PROPHETS

'Abdullaah bin Mas'ood ﷺ reported that the Messenger of Allaah ﷺ said:

"There is no prophet that Allaah sent to a nation before me, except that he had some helpers and companions from among his ummah that took hold of his Sunnah and followed his way. Then there will come after them opponents that will say that which they don't do and do that which they were not commanded. So whoever strives against them with his hand, then he is a believer, and whoever strives against them with his tongue then he is a believer, and whoever strives against them with his heart, then he is a believer. And there is not a mustard's seed of Faith (Belief) beyond that."

Reported by Muslim[52] and Ahmad.[53]

Narrator of the Hadeeth:
He is 'Abdullaah bin Mas'ood and his biography has been mentioned previously in the explanation of the **Fifth Hadeeth**.

Vocabulary in the Hadeeth:
Al-Hawaariyoon: (Helpers) refers to the loyal and sincere adherents of the prophets. It is also held that they are the Helpers, and it is also held that they are the Mujaahidoon (those who fight in Jihaad).
Takhlaf: to appear
Khuloof: (Opponents) plural of the word *khalf*, which means one who opposes with evil.

General Meaning of the Hadeeth:
In this hadeeth, there is an informing of the conditions of the prophets and the conditions of their nations, and that their companions and helpers who were guided by the light of their

---

[52] Book of Faith: (no. 80), (1/69-70)
[53] (1/458-461)

prophethood and witnessed the descent of the revelation to them, preserving it, were faithful and sincere to their Lord, holding tightly onto the guidance of their prophets in public and in private. They are the ones that implement their (i.e. the prophets') statements and actions.

Then they were succeeded by generations that had been dissuaded by the Devil from the methodologies of the prophets, claiming with their statements that they were upon the way of the prophets, while introducing innovations and false methodologies and committing evil acts and sins that make them the furthest of people from the religion of their prophets. And they lived whilst bearing a contradiction between their sayings and their actions.

But in every nation, there remained sincere scholars, true to their Religion, striving and battling on behalf of the teachings of their prophets – all according to their ability and station with regard to Eemaan. So there were those who fought with their tongue, others with their hands, and others who strived with their hearts - and this is the weakest form of Eemaan, there being nothing from Eemaan beyond this.

And there occurred in the ummah of Muhammad that which occurred to all the previous nations. Then opposing generations succeeded the first virtuous nations, and they were divided by the various paths and split up by the desires. So the following statements of Allaah's Messenger became true regarding them:

"You will indeed follow the ways of those who came before you, in the exact same manner, to the point that if they entered the whole of a lizard you would (also) enter it."

And: **"This ummah will split up into seventy-three sects – all of them will be in the Hellfire except one."**

And there will remain in this ummah, the victorious group that Allaah's Messenger informed of when he ﷺ said: **"There will not cease to be a group from my ummah upon the truth, triumphant.**

Neither those who abandon them nor those who oppose them will be able to harm them until the Hour is established." [54]

This group will never cease to exist and will remain just as Allaah's Messenger ﷺ informed us it would, calling to the truth and goodness, commanding good and forbidding evil, and refuting innovations and misleading misconceptions with clear proofs and evidences. And they will wage Jihaad against falsehood, according to their ability, with their hands, their tongues and their hearts.

So it is upon the believer to be firmly established upon what the Messenger of Allaah brought, with regard to his Creed, his worship and his manners. And it is upon him to cling onto the Sunnah of his Prophet and follow his command, as well as avoid desires, sins and innovations. Then it is upon him to call to the truth and sacrifice what he is able to in support of his religion.

Benefits from the Hadeeth:

1. The prophets came with divine legislations (*sharaa'i*, pl. of *sharee'ah*) and ways (*sunan*, pl. of sunnah) to guide the people.
2. The virtue and merit of those who accompanied the prophets by their following of the *sunan* (ways) of their prophets.
3. Condemnation for the one who opposes their methodology, by them being considered opponents. They are the ones who introduced evil after their prophets. And they were not considered evil except due to their opposition of the prophets.
4. Condemnation for the one whose statements contradicts his actions.

كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ

"The most hateful thing in the sight of Allaah is that you say that which you don't do." [Surah As-Saff: 3]

---

[54] Reported by Muslim: Book of Rulership (no. 170-176) from the narrations of Thawbaan, Al-Mugheerah bin Shu'bah, Jaabir bin Samurah, Jaabir bin 'Abdillaah, Mu'awiyah and 'Uqbah bin 'Aamir. It is a *mutawaatir* hadeeth reported by 16 Companions of Allaah's Messenger.

5. A censure of innovations, which is nothing else but: Doing what Allaah has not commanded upon the tongues of the prophets.
6. Praise for the followers of the prophets, those who were firm upon their ways (*sunan*) and who held fast onto emulating them.
7. In it is a praise for those followers for their patience and Jihaad (struggle) against those who opposed the methodology of the prophets.
8. In it is a clarification of the levels of Jihaad and of commanding good and forbidding evil; and that they are based on the ability of the categories of Mujaahideen (those who make Jihaad). So whoever can make Jihaad and terminate evil with his hand, then he must fulfill this obligation. And whoever is incapable of this level and instead is able to speak a word of truth, then he must say it. And whoever is not able to do that, then he must do what he is able to, and this is called making Jihaad with the heart and repelling the falsehood with the heart. And if he doesn't have this then he is not a believer and his heart has died.
9. In it also is proof that Eemaan is of different levels and that it increases and decreases. **"And there is not a mustard's seed of Faith (Belief) beyond that."**

THE THIRTEENTH HADEETH: THE RELIGION IS SINCERITY

Tameem Ad-Daaree ﷺ reported the Messenger of Allaah ﷺ said: "The Religion is sincerity [three times]." We said: "To whom?" He said: "To Allaah, to His Book, to His Messenger, to the leaders of the Muslims and their commonfolk."

Reported by Muslim,[55] Abu Dawood,[56] Ahmad[57] and Nasaa'ee.[58]

Narrator of the Hadeeth:
He was Tameem bin Aws Khaarijah Ad-Daaree, Abu Ruqayyah. He was a well-known Companion. He died in 40H.

Vocabulary in the Hadeeth:
Deen: (Religion) means all of Islaam, this is since the scope of Islaam revolves around this hadeeth
Naseehah: (Sincerity) This is a comprehensive term that means giving a share to the one being advised. It is derived from the phrase *nasaha ar-rajulu thawbahu* (the man sowed his garment), if he stitched it. So they likened (1) the action of the one advising in what he seeks after from rectifying the one being advised with (2) that, which prevents him from defects in his garment.
A'immat-ul-Muslimeen: (Leaders of the Muslim) means their leaders, such as the Khaleefahs, the rulers and the scholars.
'Aamatuhum: (their common folk) refers to the rest of the Muslims, such as those who do not fall under the category of the leaders.

General Meaning of the Hadeeth:
This hadeeth is of great importance and from the comprehensive speech of the noble Messenger. Islaam revolves around it. If the Muslim individuals and groups were to act upon what it entails from the meanings of Naseehah (Sincerity), they would surely achieve success in this world and the Hereafter, and they would live as

---

[55] Book of Faith: Chapter 33: Clarifying that the Religion is Sincerity (no. 55), (1/74)
[56] Book of Manners (no. 4944), (5/233)
[57] (4/102-103)
[58] (7/40) Chapter: Sincerity to the Imaam (Leader)

brothers, loving one another and united under one Creed, one banner and one methodology in their lives.

So the meaning of Naseehah (sincerity) to Allaah is: Beleiving in Him and in everything that has been reported in the Book and the Sunnah from His Perfect Names and Attributes, with true and honest faith, without (committing) any tashbeeh, ta'teel, tahreef and tamtheel.[59] This is based on the foundation:

لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ

"There is nothing like Him (in comparison), and He is the All-Hearer, the All-Seer." [Surah Ash-Shooraa (42): 11]

It also entails singling Him out in worship and negating partners from Him, as well as obeying Him and avoiding disobedience to Him. It includes loving and hating for His sake, befriending those who obey Him and showing enmity to those who disobey Him. It also entails striving against those who disbelieve in Him, acknowledging His blessing and thanking Him for it, as well as being sincere in all of the things done for Him.

As for Naseehah (Sincerity) to His Book, then it means: Believing that it is the Word of Allaah, revealed from Him and not created, and that falsehood cannot enter it whether from in front of it or from behind it. If the jinn and mankind were to gather together, they would not be able to produce the likes of it, even if they were to help one another. They would not even be able to produce ten chapters the likes of it, nor even just one chapter similar to it.

Furthermore, it entails respecting it and reciting it properly and nicely, as well as humbling oneself while doing that. It entails establishing its letters when reciting it and defending it by rejecting

---

[59] **Translator's Note:** *Tashbeeh* means likening Allaah's attribute to His creation's attribute in every aspect. *Tamtheel* means comparing Allaah's attribute to His creation's attribute in a specific aspect. *Ta'teel* means to misinterpret and thus deny the true meaning of Allaah's attribute. *Tahreef* means to distort the literal meaning of Allaah's attributes.

the misinterpretations of the deviants, the distortions of the extremists and the fabrications of the liars. It includes believing in what is contained in it and abiding by its Laws. It entails understanding its sciences, its rulings, its parables and its prescribed punishments. It consists of taking heed of its admonitions, reflecting on its miracles, acting on its clear verses and submitting to its unclear verses. And it includes researching and studying its abrogating and abrogated verses, and spreading its sciences and calling to it.

As for Naseehah (Sincerity) to the Messenger of Allaah, then it entails believing in him – that he brought the message – and having faith in everything that he came with. It entails obeying him in his commands and prohibitions, and aiding him whether dead or alive. It includes showing enmity to whoever is an enemy to Him and befriending whoever he befriended.

It entails magnifying his right and showing esteem for him. It means reviving his way and his Sunnah, spreading and dispersing his call, rejecting accusations from it, serving its sciences and acquiring understanding about its meanings. It entails calling to it (i.e. his Sunnah), giving it importance and displaying good manners when reading it. It means withholding from speaking about it without knowledge, and taking on the characteristics of this noble messenger, and abiding by his manners. It means having love for the members of his household and his Companions, and repelling anyone that innovates something into his Sunnah or opposes one of his Companions.

As for Naseehah (Sincerity) to the Muslim leaders, then we have explained this in the previous hadeeth.

As for Naseehah (Sincerity) to the Muslim common folk, who are all those apart from the leaders, then it is by guiding them to what will rectify them in their affairs of this life and the next, and refraining from harming them. So they are taught what they are ignorant about in matters of their Religion, and they are assisted by speech and action. It is by commanding them to good and forbidding them from evil, with gentleness and sincerity. It entails concealing their faults,

not invading their privacy, repelling harm from them, bringing benefit to them and showing compassion to them. It includes respecting the elders amongst them and showing mercy to the youth amongst them. It entails giving them fair admonitions and not deceiving them or being envious of them. It also includes loving for them that which one would love for himself from good and hating for them that which one would hate for himself from evil. It entails defending their wealth and their honor and inciting them to characterize themselves with everything that falls under Naseehah, and encouraging them to be obedient. See An-Nawawee's *Sharh* (Explanation) of Saheeh Muslim (2/38-39).

Benefits from the Hadeeth:

1. Naseehah was referred to as Religion and Islaam.
2. The Religion is based on actions just as it is based on statements.
3. There is no Religion for one who doesn't show sincerity to Allaah, His Book, His Messenger, the Muslim leaders, and their common folk. And whoever deceives them in any of these, then he is not from among them.
4. The obligation of having Sincerity to everything that has been mentioned from its categories and upon all of the Muslims, according to their ability, knowledge and status in the society.

THE FOURTEENTH HADEETH: THE MOST BELOVED OF DEEDS TO ALLAAH

'Abdullaah bin Mas'ood ﷺ said: "I asked the Messenger of Allaah which of the (good) deeds was most beloved to Allaah, Mighty and Majestic? So he replied: **'Performing the prayer in its due time.'** I said: 'Then what?' He ﷺ said: **'Reverence for one's parents.'** I said: 'Then what?' He said: **'Jihaad in the Cause of Allaah.'**"

Reported by Al-Bukhaaree,[60] Muslim[61] and Ahmad.[62]

Narrator of the Hadeeth:
His biography was stated in the explanation of the **Fifth Hadeeth**.

Vocabulary in the Hadeeth:
Ahabbu illallaah: (Most beloved to Allaah) means the things that Allaah loves and rewards the most.
Birr-ul-Waalidayn: (Reverence for one's parents) means obeying them, fulfilling their rights and being kind to them.
Jihaad fee Sabeelillaah: (Jihaad in the cause of Allaah) means sacrificing one's self and wealth in calling the disbelievers to Allaah and fighting against them to make the Word of Allaah prevail.

General Meaning of the Hadeeth:
The honorable Companion, 'Abdullaah bin Mas'ood ﷺ, was from the reciters, Fuqahaa, and scholars of the Sahaabah. The questions he posed to Allaah's Messenger stemmed from his deep understanding and comprehension. So just as he asked here about the most beloved deeds to Allaah, then we also find from the questions he asked (of the Prophet) was: Which of the sins was the greatest and worst? So Allaah's Messenger ﷺ responded to him by saying: **"That you place a rival besides Allaah (in worship), when He created you."** Then he asked: "Then which one?" He ﷺ replied: **"That you kill your child out of fear that he will take food from you."** He said: "Then which

[60] Book of Manners: (no. 5970)
[61] Book of Faith: (no. 137-139)
[62] (1/418)

one?" He ﷺ said: **"That you commit adultery with the wife of your neighbor."**

So just as he was keen on knowing what deeds were most beloved to Allaah, he was also intent on finding which deeds were most hated by Allaah.

In this hadeeth of ours, there occurs a clarification of three things, which are the most beloved deeds to Allaah:

The First: Performing the prayer in its due time. Prayer, done within its proper limits, is the second pillar of Islaam and the first act of worship that was legislated. The Messenger of Allaah ﷺ did not convey it to us, like the rest of the acts of worship, through the intermediary of Jibreel. On the contrary, Allaah took His servant Muhammad on a night journey from Al-Masjid Al-Haraam to Al-Masjid Al-Aqsaa and then ascended him to the heavens. It was there above the highest levels of heaven that his Lord conferred privately with him, bestowed honor on him and spoke to him about the obligation of the prayer, directly. So this is proof of its greatness. When the servant performs the prayer, he speaks privately with his Lord. The best time that the servants can draw closer with it to Allaah is during its initial moments (i.e. when prayer starts), just as the Messenger of Allaah ﷺ used to perform them during their beginning times. And he ﷺ would encourage this as can be found in this hadeeth.

The Second: Reverence for one's parents. The right of the parents is enormous. Allaah has linked it to His Oneness in several verses of the Qur'aan, where He says:

وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا

"And worship Allaah (alone) and do not associate anything with Him (in worship), and be dutiful to the parents." [Surah An-Nisaa: 36]

And He says:

﴿قُلْ تَعَالَوْاْ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُواْ بِهِۦ شَيْـًٔا وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا﴾

"Say: Come, I will recite what your Lord has made forbidden for you – that you not associate anything (in worship) with Him, and that you be kind (dutiful) to your parents." [Surah Al-An'aam: 151]

And He says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓاْ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا﴾

"And your Lord has ordained that you not (perform) worship except to Him, and that you be kind with (your) parents." [Surah Al-Israa: 23] And there are many other ayaat.

There are also many ahaadeeth in the purified Sunnah that provide evidence for the grandness of the parents' right. Among them is this (current) hadeeth, as well as the hadeeth:

"Shall I not inform you of the greatest of major sins?" They said: "Of course, O Messenger of Allaah!" He ﷺ said: **"Associating partners (in worship) with Allaah and severing ties with one's parents..."** [63]

And there is the hadeeth: **"Allaah curses whoever curses his parents."** [64]

And from them is the hadeeth: "Which person has the most right to my reverence?" He ﷺ said: **"Your mother."** He said: "Then who?" He said: **"Your mother."** He said: "Then who?" He said: **"Your mother."** He said: "Then who?" He said: **"Your father."**

---

[63] **Saheeh Al-Bukhaaree, Chapter: Dishonoring the Parents (no. 5976) and Muslim, Book of Faith (no. 143) from the narration of Abu Bakrah.**

[64] **Saheeh Muslim, Book of Sacrificial Offerings (no. 43-45), An-Nasaa'ee (7/205) and Ahmad (1/118, 108)**

So it is obligatory upon a Muslim to fulfill this great right, even if his parents may be disbelievers, for indeed the right that they possess does not become removed from the child. Allaah says:

وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا ۖ
وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا ۖ وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ۚ ثُمَّ إِلَىَّ

"And if they strive against you to make you associate partners with Me, from that which you have no knowledge, then do not obey them. But accompany them in this world in goodness. And follow the path of those who turned to Me in repentance." [Surah Luqmaan: 15]

The Third: Jihaad in the Cause of Allaah. Indeed this is the apex of Islaam, through which the Word of Allaah can become the highest and through which Allaah can give Islaam supremacy over all other religions, as did occur with the Jihaad of Allaah's Messenger and that of his noble Companions after him. For indeed they sacrificed themselves and their wealth in the Cause of Allaah, and waged Jihaad in the best manner. So through them, Allaah elevated Islaam and made it prevail over all other religions. This came at their hands, and Allaah raised them and honored them with it, making them the masters, educators, scholars and role models of the world. This was because they were truthful to Allaah in their pledge, which was completed between them and Him, as is found in Allaah's saying:

۞ إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ۚ
يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ
وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ ۚ فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ
ٱلَّذِى بَايَعْتُم بِهِۦ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١١١﴾

"Verily, Allaah has purchased from the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allaah's Cause so they kill and are killed. It is a

promise in truth, which is binding on Him, in the Torah and the Gospel and the Qur'aan. And who is truer to His covenant than Allaah? Then rejoice at the bargain you have made. This is the supreme success." [Surah At-Tawbah: 111]

The ayaat and the ahaadeeth regarding the status and virtue of Jihaad are many, so they should be referenced and the Muslims should then come to understand that there will be no glory or prosperity for them in this world and the next except by adhering to the Religion and making Jihaad in the Cause of Allaah. And they will realize that what has befallen them from humiliation and degradation and the nations of disbelief gaining supremacy over them, such as the colonizing forces, that this did not befall them except due to their neglect of their Religion and their abandonment of Jihaad in the Cause of Allaah. So they are obligated to restart a new life by returning to Allaah and striving in His Cause. This is as the Messenger of Allaah ﷺ said:

"When you deal in interest-based business transactions, and you become pleased with the agriculture, and you follow after the tails of cows, and you abandon Jihaad in the Cause of Allaah, Allaah will cast humiliation upon you, which cannot be uplifted from you until you return to your Religion." [65]

Benefits from the Hadeeth:

1. An affirmation of the attribute of Love for Allaah, in a manner that befits Him
2. Performing the prayer in its due time is from the best and most beloved of deeds to Allaah
3. The right of the parents is great, and revering them and fulfilling their rights is from the most beloved of deeds to Allaah.
4. There is proof in it of the virtue of Jihaad in the Cause of Allaah, and that the glory of the Muslims is dependent on establishing it. There are many ayaat and ahaadeeth that provide evidence for this.

[65] Reported by Abu Dawood: Book of Business Transactions (no. 3462), Ahmad (2/84) and Al-Bayhaqee in *Al-Kubraa* (5/316)

THE FIFTEENTH HADEETH: ISN'T JIHAAD IN THE CAUSE OF ALLAAH THE BEST OF DEEDS?

Abu Hurairah ﷺ reported: I heard the Messenger of Allaah ﷺ say:

"Verily the first of people to be judged on the Day of Recompense will be a man that was martyred. So he will be brought forth and reminded of the blessings he received (from Allaah), and he will acknowledge them. Then Allaah will say: 'So what did you do because of them?' He will say: 'I fought for Your sake until I was martyred.' He will say: 'You have lied, rather you only fought so that it could be said (of you), he is brave, and that was said (of you).' Then He will place someone in charge of him and he will be dragged on his face until he is thrown into the Hellfire.

And there will be a man that acquired knowledge, taught it and recited the Qur'aan, so he will be brought forth and reminded of the blessings he received (from Allaah), and he will acknowledge them. Then Allaah will say: 'So what did you do because of them?' He will say: 'I acquired knowledge, taught it and recited the Qur'aan for Your sake.' He will say: 'You have lied, rather you only acquired knowledge so that it could be said (of you), he is a scholar, and you recited the Qur'aan so that it could be said of you, he is a reciter, and that was said (of you).' Then He will place someone in charge of him and he will be dragged on his face until he is thrown into the Hellfire.

And there will be a man whom Allaah endowed with vast means and gave him all sorts of wealth. So he will be brought forth and reminded of the blessings he received (from Allaah), and he will acknowledge them. Then Allaah will say: 'So what did you do because of them?' He will say: 'I did not leave off one avenue that You loved to have money expended on, except that I expended money in it for Your sake.' He will say: 'You have lied, rather you only did that so that it could be said (of you), he is generous, and that was said (of you).' Then He will place someone in charge of

him and he will be dragged on his face until he is thrown into the Hellfire."

Reported by Muslim,[66] Ahmad[67] and An-Nasaa'ee.[68]

Narrator of the Hadeeth:
His biography has been mentioned previously in the explanation of the **Eleventh Hadeeth.**

Vocabulary in the Hadeeth:
Yuqdaa 'alayhi: (to be judged) means ruled on and taken into account
Istush-hida: (martyred) means when someone achieves martyrdom, according to what is apparent to the people, that he was killed while fighting in the Cause of Allaah.
Jaree': (brave) courageous
Suhiba (dragged): to be dragged on the ground upon ones stomach and face with violence and severe humiliation upon him.
Ulqiya: (thrown) Throwing and flinging into the Hellfire
Asnaaf al-Maal: (all sorts of wealth) its categories
Jawaad: generous, open-handed

General Meaning of the Hadeeth:
Verily, in the outcome of these three wretched types of individuals is an admonition and a reminder for he who has a heart or he who has been given the ability to hear, whilst bearing witness. What was wrong with them and what is it that befell them? Isn't Jihaad in the Cause of Allaah the best of deeds? Isn't it the apex and summit of Islaam? Doesn't the one who makes Jihaad in the Cause of Allaah get one hundred levels, what is between two levels from them is the same distance as what is between the heavens and the earth? Aren't the martyrs beloved in the sight of their Lord, being provided for, and roaming freely throughout Paradise wherever they wish?

Aren't the scholars the inheritors of the prophets? Didn't Allaah say:

---

[66] Book of Rulership (no. 152), (3/1514)
[67] (2/322)
[68] (6/21)

يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَـٰتٍ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

"Allaah will raise those who believe amongst you and those who have been given knowledge many levels." [Surah Al-Mujaadilah: 11]

And what about this person who is always generous and giving away charity, the one who doesn't abandon one avenue in which Allaah loves that money be given in except that he expends money in that. Doesn't Allaah reward the good deed with ten to seven hundred times its worth, multiplied into numerous rewards? This is especially if one is sacrificing his wealth in the Cause of Allaah, didn't our Lord incite us to sacrifice and give away in His Cause?

So what is it that befell them and made them the first to be judged and thrown into the Hellfire – we seek refuge in Allaah from such a fate?

The Messenger of Allaah ﷺ indeed explained the reason for this outcome of theirs, which is that they were not sincere to Allaah when doing these deeds, which appeared to the people as grand acts. They did not intend Allaah's Face by them, rather, their intentions and objectives behind doing these acts were evil and corrupt. And that was love for being praised, extolled and commended by the people.

So that Mujaahid didn't intend Allaah's Face nor did he intend to raise Allaah's Word high. He only did that for himself and out of his love for raising his prestige and so that he can become famous amongst the people as being heroic, brave and daring. And this occurred, so his reward was in this worldly life. But as for the Hereafter, his recompense is that he will be exposed and the secrets in his heart will be unveiled. Then he will be thrown into Hell.

As for the scholar, then he didn't seek knowledge for the sake of Allaah, so that he could acquire understanding of his Religion and know what is an obligation towards Allaah, His Book, His Messenger and the people, so that he could fulfill it. And he did not teach the

people for the sake of Allaah, hoping for the reward of spreading knowledge and calling to Allaah. He only did it so that it could be said: "So and so is a scholar", "the great scholar of this era", "the Haafidh in this time" and "the reciter of this nation (ummah)." So his recompense will be that his real intentions will be exposed and the veil (screening his secrets) will be broken on the Day of Judgement, recompensing his evil intention. Then he will be thrown in Hell.

As for the one who possesses wealth, he was not thankful to Allaah who endowed him with these blessings. And he was not from those about whom Allaah said:

وَٱلَّذِينَ فِىٓ أَمْوَٰلِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِّلسَّآئِلِ وَٱلْمَحْرُومِ ﴿٢٥﴾

"And those in whose wealth there is a recognized right – for the beggar and the one in dire straits." [Surah Al-Ma'aarij: 24-25]

And he did not comprehend that his wealth was really the wealth of Allaah, which He delegated to him in order to see how he will act with it. Due to this, he didn't intend the Face of Allaah in what he spent his money on, nor did he know of a way towards being sincere (seeking) to Allaah. Rather, he only wanted that the people praise his splendor and that the poets devote themselves to extolling him, and that news of his existence can spread amongst the people. So he got this, and achieved what he was intending in this worldly life. But as for the Hereafter, which he wasn't intending, then his recompense in it will be that the precise reckoning and the just reward and the severe and stern angels, that do not obey Allaah in what He commands and do what they are ordered to do, will be waiting for him, to drag him upon his face and throw him into the Hellfire.

Indeed in this (hadeeth) is a tremendous lesson and a profound admonition for the Mujaahideen, the scholars and the wealthy individuals who give in charity, that they must take heed of. So they must make their deeds sincerely for Allaah, thus being able to achieve His promise and be saved from His punishment, which falls upon the hypocrites and the two-faced ones.

THE SIXTEENTH HADEETH: THE EFFECT OF THE KNOWLEDGE AND GUIDANCE, WHICH ALLAAH'S MESSENGER CAME WITH

Abu Moosaa Al-Ash'aree ﷺ reported that the Prophet ﷺ said: **"The example of the guidance and knowledge that Allaah sent me with is like the example of abundant rain that fell upon the earth, some of which was fertile soil that absorbed the water and brought forth vegetation and grass in abundance; and some of which was hard earth that held the water, and Allaah benefited the people through it. So they drank from it, let their animals drink from it and used it for cultivation. And some of the rain fell upon another portion of the land that was barren and it neither held the water nor brought forth vegetation.**

The first is the example of the person that comprehends Allaah's Religion and benefits (from the knowledge) that Allaah sent me with, so he learns and then teaches others. The last example is that of a person who does not care for it and does not accept the guidance of Allaah, that I was sent with."

Reported by Al-Bukhaaree,[69] Muslim[70] and Ahmad.[71]

Narrator of the Hadeeth:
He is Abu Moosaa Al-Ash'aree, 'Abdullaah bin Qais bin Saleem bin Hidaar, the well-known Companion. He migrated to Makkah, then to Abyssinia, then to Madeenah. The Messenger of Allaah ﷺ put him in charge of one district of Yemen. He was courageous, a scholar and a doer of good deeds. 'Umar bin Al-Khattaab ﷺ appointed him as governor over Koofah and Basrah. He conquered Ahwaaz, Asbahaan and a number of other lands. He died in 50H.

Vocabulary in the Hadeeth:
Mathal: (Example) what is meant by it here is an amazing resemblance not a proverbial statement.

---

[69] Book of Knowledge: Chapter on the Virtue of the one who learns and teaches (no. 79)
[70] Book of Virtues: (no. 15), (2282)
[71] (4/399)

Hudaa: (Guidance) means that which leads one to what is being sought
Ghaith Katheer: abundant rain
Naqiyyah (fertile) means pure and fresh as occurs in another narration of the hadeeth
Kala' (vegetation): is applicable to both wet and dry vegetation
'ushb: (grass) refers to fresh produce
Ajaadib (hard earth) is the plural of *jadab* and it means the land that is solid and which doesn't absorb water
Qi'aan (barren land) is the plural of qaa', which means a straight and smooth plain (land) that doesn't produce vegetation.

An Explanation of this Parable:
The Prophet ﷺ put forth an example likening what he came with from the Religion to the common rain, which comes to the people in the circumstance when they need it. Such was the circumstance with the people before the Prophet's advent. So just as Allaah brings life to the dead earth through rain water, then such is the case with Allaah's revelation, with which He brings life to the dead hearts.

Allaah says:

أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَٰهُ وَجَعَلْنَا لَهُۥ نُورًا يَمْشِى
بِهِۦ فِى ٱلنَّاسِ كَمَن مَّثَلُهُۥ فِى ٱلظُّلُمَٰتِ لَيْسَ بِخَارِجٍ مِّنْهَا

"Is he who was dead and We gave him life and set for him a light whereby he can walk amongst men – like he who is in the darkness from which he can never come out?" [Surah Al-An'aam: 122]

The light here refers to the light of revelation and the darkness refers to the darkness of ignorance, disbelief and misguidance. Then the Prophet ﷺ likened those who hear what (guidance) he came with to the various type of earth, which rain falls upon.

1. So from among them is the scholar and doer of deeds, who teaches others. He bears the status of fresh earth that intakes the water and

benefits itself with it and then produces vegetation thereby benefiting others.

2. And from among them is the one who gathers knowledge and strives to attain it, but doesn't act upon its requirements or he doesn't understand what he has gathered. However, he passes it on to others. So he bears the status of the earth upon which water settles, and which the people benefit from by using. This type of person was indicated by the Prophet ﷺ in his saying: **"May Allaah brighten (the face) of a man that hears a statement from me, retains it in memory and then passes it on just as he heard it."** [72]

3. And from among them is he who hears the knowledge but doesn't preserve it or act upon it or pass it along to others. So it bears the status of the smooth barren land that doesn't intake water or pass it onto others.

He ﷺ only joined the first two praiseworthy groups in this parable due to their sharing in giving off benefit. And he singled out the third condemned group due to there being no benefit in it.

So take hold of the prophetic knowledge my brother and act upon it, Allaah will raise you due to it. Allaah says:

يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَـٰتٍ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

"Allaah will raise those who believe amongst you and those who have been given knowledge many levels." [Surah Al-Mujaadilah: 11]

And Allaah says:

قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ

"Say: Are those who have knowledge equal to those who do not have knowledge?" [Surah Az-Zumar: 9]

---

[72] Sunan Ibn Maajah (1/230)

And stick to acting upon it and calling to it, as Allaah says:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ ﴿٣٣﴾

"And who is better in speech than one who calls to Allaah and does righteous deeds, saying: Indeed I am among the Muslims." [Surah Fussilat: 33]

And yearn to be from the first category, from those who accept this light (knowledge) that the Prophet Muhammad ﷺ brought, for Allaah will put light into your heart due to it and bring life to it. The correct and good livelihood cannot come to be except with it (i.e. this knowledge).

And beware of being from the third category, from those who do not accept the guidance of Allaah nor have any concern for it.

Benefits from the Hadeeth:

1. The magnificence of the guidance and knowledge that the Prophet ﷺ came with, which is the Qur'aan and the Sunnah and their effect in the lives of people.
2. People are in various levels with respect to their willingness to either accept or reject what the Messenger came with. People have different natures.
3. The virtues of knowledge, teaching and spreading good to the people.
4. The danger of turning away from what the Messenger of Allaah came with from the Book and the Sunnah from one aspect. This turning away (from knowledge) indicates the malicious natures of these opposers and their low status in the sight of Allaah.

THE SEVENTEENTH HADEETH: HONESTY AND LYING AND THEIR CONSEQUENCES

'Abdullaah bin Mas'ood ﷺ reported that Allaah's Messenger ﷺ said: **"Adhere to honesty, for indeed honesty leads to piety, and indeed piety leads to Paradise. A man will continue speaking truthfully and relying on honesty until he is recorded before Allaah as an honest person.**

And beware of lying for indeed lying leads to wickedness and indeed wickedness leads to the Hellfire. A man will continue speaking lies and relying on lies until he is recorded before Allaah as a constant liar."

Reported by Al-Bukhaaree,[73] Muslim,[74] Ahmad,[75] Abu Dawood,[76] Maalik,[77] At-Tirmidhee,[78] Ibn Maajah[79] and Ad-Daarimee,[80] and the wording here is from Muslim.

Narrator of the Hadeeth:
He is 'Abdullaah bin Mas'ood ﷺ. His biography has been stated previously in the explanation of the **Fifth Hadeeth.**

Vocabulary in the Hadeeth:
'Alaykum: (Adhere) this is a verb in command form that means hold fast onto honesty.
Sidq: (Honesty) Having one's report be in conformity with the true state of affairs.
Yahdee: (leads) guides and directs one

[73] Book of Manners: (no. 6094)
[74] Book of Righteousness and Keeping Relations: (no. 105)
[75] (1/8)
[76] Book of Manners: (no. 4989), (5/264)
[77] Book of Speech: (no. 16), (2/989)
[78] Book of Righteousness and Keeping Relations: (no. 1971), (4/347)
[79] The Introduction: Chapter on Abstaining from Innovations and Disputations (no. 46), (1/18)
[80] Book of Heart Softening Narrations: (no. 2718), (2/210)

Birr: (Piety) Being extravagant in doing good deeds. It is a comprehensive term for all good deeds. It is also applied to the good deed that is sincere and constantly done.
Fujoor: (Wickedness) being prolific in committing sins. It is a comprehensive term for evil. The origin for *fajr* is a large split.
Iyyaakum: (Beware) a form of warning against evil or something that causes harm.
Kadhib: (Lying) Having one's report be in contradiction to the true state of affairs.

General Meaning of the Hadeeth:
Honesty is an outstanding characteristic from the most principle of virtues. With it one can gain firmness in his livelihood and exist in a commendable manner. And indeed honesty raises and elevates a person's status with Allaah and with mankind. So his words become respected and he becomes loved to the people and is seen as one whose testimony and speech is accepted.

So it is upon you to be honest in your speech, your beliefs and your actions. The noble Messenger ﷺ has instructed us to a grand educational matter, which is the manner of cultivating, molding and strengthening (this) good characteristic (of honesty) in one's soul. This is achieved by a person aspiring to have beautiful speech and praiseworthy actions. And it is by him striving in this act (of honesty) again and again, doing it a fourth time after the third, and a sixth time after the fifth, until this repetition has an effect on his soul. So every time he persists on following up on this action, he increases in sticking to it and becoming firmly grounded in it.

So whoever directs himself to the domains of the truthful individuals and has honesty become his (main) trait, characteristic and good quality, then let him aspire to be honest in his statements and actions. And let him continuously repeat that so that behold honesty will become his main quality and he will be able to occupy the domains of the honest people, with the assistance of Allaah. And just as honesty is from the most principle of virtues, then indeed lying is from the most principle of despicable qualities. Lying causes ruin to the structure of society, lays deficiencies to the course of affairs and

lowers the person that engages in it in the eyes of the people. So they do not believe him in his speech nor do they rely on him in his actions. His (narration of) ahaadeeth are false. This is why the Messenger of Allaah ﷺ warned us against it.

Also, there are many ayaat in the noble Qur'aan that show the detestability of lying, call away from it, and cast threats of severe punishment for those who commit it.

Allaah says:

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَٰذَا حَلَالٌ وَهَٰذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ۚ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾ مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾

"And say not concerning that which your tongues put forth falsely: 'This is lawful and this is forbidden' so as to invent lies against Allaah. Verily, those who invent lies against Allaah will never prosper. A passing brief enjoyment (will be theirs in this life), but they will have a painful punishment (in the Hereafter)." [Surah An-Nahl: 116-117]

And Allaah says:

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ ۖ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ

"It is only those who disbelieve in the ayaat of Allaah that fabricate falsehood, and it is they who are the liars." [Surah An-Nahl: 105]

Is not Shirk and taking rivals besides Allaah, which is from the greatest crimes and sins, anything but lying? Is not hypocrisy, which is worse than clear disbelief, anything but lying? The same goes for fraud in business transactions and intending to go back on one's words when promising, and showing off (*riyaa*) when doing deeds. All of these are forms of lying.

So stay far away from lying, O Muslim, and train yourself not to pursue it, for indeed in doing it and in aspiring and intending it there lies destruction and falling into the bottomless pit of wickedness. This is since it will bring and drag the one who constantly lies to the domains of the wicked, and indeed the wicked are in the Hellfire. Allaah says:

وَإِنَّ ٱلْفُجَّارَ لَفِى جَحِيمٍ ﴿١٤﴾ يَصْلَوْنَهَا يَوْمَ ٱلدِّينِ

"Verily the wicked sinners (*Fujjaar*) will be in the Blazing Fire. Therein they will enter, and taste its burning flame on the Day of Recompense." [Surah Al-Infitaar: 14-15]

Benefits from the Hadeeth:

1. The obligation of adhering to honesty. Allaah says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ

"O you who believe, be dutiful to Allaah and be with the truthful ones." [Surah At-Tawbah: 119]

2. In the hadeeth is an educational principle, which is that whoever desires to achieve noble characteristics, such as honesty, patience and bravery, then he must seek after them, intend them and be persistent upon them. So by seeking after honesty and abiding by it, he will become truthful. And by having patience and bearing hardships, patience will become one of his characteristics. And by a person being constant upon vileness, and seeking after it, the man will become a constant liar and vile person.

3. In the hadeeth, there is a warning against lying and seeking after it.

4. Lying leads to wickedness and wickedness leads to the Hellfire, We seek refuge in Allaah from lying, wickedness and the Hellfire.

THE EIGHTEENTH HADEETH: THE SIGNS OF HYPOCRISY

'Abdullaah bin 'Amr ﷺ reported that Allaah's Messenger ﷺ said:

"There are four traits of which whoever has them in him is a pure hypocrite. And whoever has one characteristic from them, he has in him one of the characteristics of hypocrisy until he abandons it: When he is entrusted, he betrays; when he speaks, he lies; when he promises, he breaks his promise; and when he debates, he transgresses."

Reported by Al-Bukhaaree,[81] Muslim,[82] Abu Dawood,[83] At-Tirmidhee,[84] An-Nasaa'ee[85] and Ahmad.[86]

Narrator of the Hadeeth:
He is 'Abdullaah bin 'Amr Ibn al-'Aas Al-Qurashee As-Suhmee, Abu Muhammad. It was also said he was Abu 'Abdir-Rahmaan. He was one of the foremost among the Companions in narrating ahaadeeth, and one of the 'Abaadilah, as well as a scholar of Fiqh. And he was from the scholars and pious worshippers. He died in 68H.

Vocabulary in the Hadeeth:
Nifaaq: (Hypocrisy) is when what is on the inside contradicts what is on the outside. The root of this word comes from the underground passageway of the jerboa. This is one of its burrows that it conceals, while manifesting others.
Ghadar: abandoning fulfilling what one agreed to
Mukhaasamah: (Debating) means disputing. Its root comes from *khasam ash-shay* (subtracting something), which means a side or a part. That is why each of the two debaters takes one side.

---

[81] Book of Faith: (no. 34)
[82] Book of Faith: (no. 106)
[83] Book of Sunnah: (no. 4688)
[84] Book of Faith: (no. 2632)
[85] (8/102)
[86] In *Al-Musnad* (2/189-198)

Fujoor: (Transgressing) Inclining away from the truth and striving to refute it. Its root is in the word *Fajr,* which means causing a huge split in something. *Fujoor* means calamities in the Religion.
Khiyaanah: (Betrayal) it is interpreted here to mean acting with a trust in a manner that is not religiously legislated, such as selling it, disavowing it, reducing it and being lax in preserving it.

General Meaning of the Hadeeth:
Hypocrisy is a big disease and a tremendous danger to Islaam and the Muslims. It is the despicable characteristic of those people who outwardly manifest Islaam, scheming and deceiving, in order to achieve some worldly benefits by it, and also to save themselves from the swords of Islaam due to that.

Allaah has cursed and condemned the hypocrites, and He has threatened them with a painful punishment in the lowest level of Hell.

He mentioned some of their vile attributes in numerous surahs of the noble Qur'aan, such as in Surah Al-Baqarah, Surah An-Nisaa, Surah At-Tawbah, Surah Al-Mujaadilah, Surah Al-Hashr and Surah Al-Munaafiqoon. All of this was so that the believers can know who they are and be warned against their wickedness, evil plots and vileness.

The noble Messenger ﷺ has clarified in this hadeeth four of their most outstanding attributes and signs:

First: They break the trust. This is the worst and most evil of people. How despicable it is that a person relies on you, entrusting you with his money or honor or one of his rights, and you break that trust! The range of trust is vast and includes everything that people are entrusted with, even to the point that it comprises of all of the Religion.

So everything that the prophets brought from beliefs and laws is a trust that is binding upon the necks of the scholars. If they fall short

in conveying and dispersing it, then this is a betrayal of the trust on their part, which results on Allaah's curses and wrath. Allaah says:

إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلْهُدَىٰ مِنۢ بَعْدِ مَا بَيَّنَّٰهُ لِلنَّاسِ فِى ٱلْكِتَٰبِ ۙ أُو۟لَٰٓئِكَ يَلْعَنُهُمُ ٱللَّهُ وَيَلْعَنُهُمُ ٱللَّٰعِنُونَ ﴿١٥٩﴾

"Verily those who conceal what We have revealed from the Clear Proofs and Guidance after We have explained it to the people in the Book, those people Allaah curses and so do those who invoke curses." [Surah Al-Baqarah: 159]

So it is upon the carriers of knowledge to convey what the last of the prophets came with, may the peace and blessings of Allaah be upon him, for indeed that is the greatest of trusts, while concealing it and neglecting it is from the greatest of betrayals. Allaah says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَخُونُوا۟ ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُوٓا۟ أَمَٰنَٰتِكُمْ وَأَنتُمْ تَعْلَمُونَ

"O you who believe, do not betray Allaah and His Messenger and do not knowingly betray those things entrusted to you." [Surah Al-Anfaal: 27]

Second: Lying when Speaking. Indeed this is the foundation of hypocrisy, and it is one of the most despicable of characteristics. All of the different nations revere honesty and hate lying, despising the one who does it. So strive to be with the honest people in their statements as well as their actions. And keep far away from lying and those who lie, for indeed it is from the characteristics of the lowliest of mankind, i.e. the hypocrites, as stated in this hadeeth. Just look at them, at how their religion has been established upon lies and how Allaah has exposed them and uncovered their hidden secrets. Allaah says:

إِذَا جَآءَكَ ٱلْمُنَـٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ ۗ وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنَـٰفِقِينَ لَكَـٰذِبُونَ ۝١ ٱتَّخَذُوٓا۟ أَيْمَـٰنَهُمْ جُنَّةً فَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ ۚ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ ۝٢

"When the hypocrites come to you, they say: 'We bear witness that you are indeed the Messenger of Allaah.' Allaah knows that you are indeed His Messenger, and Allaah bears witness that the hypocrites are liars. They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allaah. Verily, evil is what they used to do." [Surah Al-Munaafiqoon: 1-2]

Third: They break their promises or they violate and betray their contracts. This is from the lowest and most despicable of characteristics. And it is bad enough that from its evil results is that one gains the sickness of hypocrisy. Allaah says:

فَأَعْقَبَهُمْ نِفَاقًا فِى قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقَوْنَهُۥ بِمَآ أَخْلَفُوا۟ ٱللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا۟ يَكْذِبُونَ ۝٧٧

"So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allaah) which they had promised to Him, and because they used to tell lies." [Surah At-Tawbah: 77]

So beware of falling into this wretched characteristic, and strive to keep your promises and to honor your covenants, so that you can be from those who possess intellect. Allaah says:

ٱلَّذِينَ يُوفُونَ بِعَهْدِ ٱللَّهِ وَلَا يَنقُضُونَ ٱلْمِيثَـٰقَ

"Those who fulfill the covenant of Allaah and break not the agreement," [Surah Ar-Ra'ad: 20]

Fourth: Transgressing when debating, and not stopping at the truth. This is a great burden and a grave crime, which results in many evil

effects, such as making other people's wealth and honors lawful, denying the rights of others and placing false accusations on them, waging war on the callers to truth, preventing people from the truth and guidance, and making them traverse the paths of sin and destruction. So how many people's wealth and honor have been violated and blood been shed due to the hypocrites' transgressing in their arguments. And how many people who desired the truth did they prevent from traversing the right path and from following the upright truth.

If it were not for transgressing in debates, you would have seen a majority of the Muslims adhering to Allaah's methodology, following the Way of the Believers from the righteous predecessors.

THE NINETEENTH HADEETH: AVOIDING THE DESTRUCTIVE SINS

Abu Hurairah ﷺ reported that the Prophet ﷺ said: **"Avoid the seven destructive sins."**

They said: "O Messenger of Allaah, what are they?"

He ﷺ said: **"Ascribing partners (Shirk) with Allaah; Sorcery; Killing a person that Allaah has made forbidden unless with due right; Consuming Interest; Taking the wealth of an orphan, Turning back on the day of advancing (i.e. with an army at war); and Falsely accusing the righteous and negligent believing women."**

Reported by Al-Bukhaaree,[87] Muslim,[88] Abu Dawood[89] and An-Nasaa'ee.[90]

Narrator of the Hadeeth:
He is Abu Hurairah. His biography has already been mentioned in the explanation of the **Eleventh Hadeeth.**

Vocabulary in the Hadeeth:
Ijtinaab: (Avoiding) means keeping far away from.
Moobiqaat: (Destructive) means that which causes ruin and damage.
Shirk: (Ascribing partners with Allaah) It's definition has been stated in the **Sixth Hadeeth.**
Sihr: (Sorcery) refers to spells, incantations and tying of knots, all of which affect the hearts and the bodies, causing disease and death, and also splitting a man from his wife, (on the condition) that Allaah wills that to happen.
Ribaa: (Interest) Linguistically, it means increasing in the absolute sense. It is said *Ribaa* means *yarboo ruboowan* when something is increased. Religiously, it means increasing upon one's capital funds, through a specific manner that is forbidden. The *Ribaa* that was well

[87] Book of Counsels: (no. 2766) and Book of Legal Punishments: (no. 6857)
[88] Book of Faith: (no. 145)
[89] Book of Counsels: (no. 2874)
[90] (6/215)

known during the Days of Ignorance is when the creditor would say to the one in debt: "When the time (for repaying the loan) comes, you either pay it back or you increase it (i.e. give interest).

Yateem: (Orphan) With regards to humans it refers to one who has lost his father. And with regards to animals, it refers to that which has lost its mother.

At-Tawallee Yawm az-Zahf: (Turning back on the day of advancing) means running away in fear at the time of fighting against the enemies.

Qadhaf Al-Muhsinaat: Falsely accusing the believing women) means accusing the chaste women of having committed fornication.

Al-Ghaafilaat: (Negligent) They are those women who do not even ponder or think about immoral acts due to the pure state of their hearts, so they are absent-minded (negligent) about any evil.

General Meaning of the Hadeeth:

The Messenger ﷺ is warning his ummah from falling into and committing the destructive sins, which are: those that are devastating and detrimental. Every one of these seven sins lands the one who commits them into ruin.

First: The first of them and the greatest of them in evil and danger is committing Shirk with Allaah. He does not forgive this sin and neither does He accept any good deeds if they are done whilst Shirk has been committed. Allaah says:

إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ

"Verily, Allaah does not forgive that partners be ascribed to Him, but He forgives what is less than that to whom He wills." [Surah An-Nisaa: 48]

So whoever slaughters (a sacrifice) or shaves his head or trims his hair or makes an oath or bows or prostrates to other than Allaah, or swears to a created being, glorifying it, or asks for one of his needs from a deceased person, such as by requesting him to grant a child, or he supplicates to him or calls out his name or pleads for help or asks him for assistance in a matter that no one except Allaah has the

ability to do, then he has committed Shirk and placed a rival besides Allaah.

Shirk can either be hidden or open. From its hidden type is that you do good deeds for the sake of being seen (by the people), or that you abandon doing a (good) deed for the sake of the people. As for the open Shirk, then it is that which occurs at the gravesites of the prophets and righteous individuals at the hands of the ignorant Muslims and those who resemble the ignorant ones, such as making Tawaaf around the graves, supplicating to those buried in them about important matters and during times of hardship, clinging to them, and adhering to them in order to attain blessings.

Second: In sorcery there is a combination between disbelief and harming of people. This is due to what the common folk and ignorant people presume from the sorcerer's ability to get what he wants and his capability to administer Allaah's dominions without His permission. But Allaah says:

وَمَا هُم بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ

"And they cannot cause any harm to anyone by it except with Allaah's permission." [Surah Al-Baqarah: 102]

The scholars have unanimously agreed that it is forbidden to learn, teach and practice sorcery. And they said that if it contains a statement or an action that constitutes disbelief, it is considered disbelief. Maalik, Ahmad and a number of the Companions and Taabi'een have stated that practicing sorcery is disbelief that requires the one who performs it to be killed.

Others held that the one who performs it is a *faasiq* (evildoer) and that he is to be punished legally with a blow (of the sword) on the neck. However, he is not to be ruled upon that he has left the fold of Islaam, as is stated in the *madh-hab* of Imaam Ash-Shaafi'ee, unless he does or says something in this sorcery by which he commits disbelief, such as the one who claims he has the ability to change Allaah's creation or bring something similar to it. Or like the one who alleges

that he can cause harm or bring benefit through his magic, as is the case with the sorcerers in every time and place.

The Ameer-ul-Mu'mineen, Al-Faarooq, 'Umar bin Al-Khattaab ordered that the sorcerers be executed.[91]

Likewise, the Mother of the Believers, Hafsah had a slave girl of hers killed because she was a sorcerer. [92]

Jundub bin 'Abdillaah killed a sorcerer that would play by (the home of) Al-Waleed bin 'Uqbah by cutting the head off of a man then calling to him and he would come back to life. [93]

Third: Killing and terminating an innocent life and shedding guiltless blood. This is a crime that implants terror into the souls of the people and shakes their security. It causes destruction to the ummah and cuts off the ties of brotherhood, spreading hatred and enmity between the people. So how abominable and dangerous is this crime! Allaah says concerning it:

مَن قَتَلَ نَفۡسَۢا بِغَيۡرِ نَفۡسٍ أَوۡ فَسَادٖ فِي ٱلۡأَرۡضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعٗا

"Whoever kills a person not in retaliation of murder, or to spread mischief in the land, it is as if he killed all of mankind." [Surah Al-Maa'idah: 32]

Fourth: Consuming Interest, which means exploiting the human race, sucking dry their efforts and taking their wealth unlawfully, without those taking the interest expending any effort in this money that was

---

[91] Reported by Ahmad in *Al-Musnad* (1/190), Abu Dawood (no. 3043), (3/431), 'Abdur-Razzaaq in *Al-Musannaf* (10/179) and Al-Bayhaqee in *As-Sunan* (8/136). Its chain of narration is authentic.

[92] Reported by Maalik in *Al-Muwatta* (no. 14), (2/871), 'Abdullaah bin Ahmad in *Masaa'il Imaam Ahmad* (no. 1543) and Al-Bayhaqee in *As-Sunan* (8/136) from the narration of 'Abdullaah bin 'Umar. In its chain of narration is Sa'ad bin Nasr. I did not find a biography for him.

[93] Reported by Al-Bukhaaree in *At-Taareekh-ul-Kabeer* (2/222) and Al-Bayhaqee in *As-Sunan* (8/136) from paths of narration, some of which are authentic and some of which have breaks in the chain.

taken. When one deals in interest, he is waging war against Allaah and His Messenger in this world, and it is from the things that obligate one to enter the Hellfire. How can this not be so when those who deal in interest are the most severe of people in cruelty and the farthest of people from having mercy for mankind, such that they take advantage of the financial trouble of those in dire straits and their extreme poverty and their need for money.

So for example he gives him a hundred (dollars) for a hundred and ten (dollars) to be given at a later time. So when this time comes, and the one in debt is not able to repay his debt, perhaps he will raise the interest and multiply it several times. This causes many dangers and harms to the people and their economy, the likes of which only Allaah knows. Allaah's curses and wrath encompass the one who gives interest, the one who takes it, the one who records it and the two who witness it, we ask Allaah's refuge from that.

Fifth: Taking the wealth of the orphan. The right the orphans possess over the people is that they provide for them, take the responsibility of raising and caring for them, and increase their money and assist them until they reach the age of maturity when they are able to discern and care for themselves.

Allaah has rebuked taking the wealth of the orphan unjustly in a clear verse in His Book, and He placed a severe threat for the one who does that, as He says:

إِنَّ ٱلَّذِينَ يَأْكُلُونَ أَمْوَٰلَ ٱلْيَتَـٰمَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِى بُطُونِهِمْ
نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾

"Verily those who consume the wealth of the orphans unjustly, they are only consuming Fire into their stomachs, and they will be burned in the blazing Fire." [Surah An-Nisaa: 10]

And He also censured us from going anywhere near that except in a manner that is best. An example of this is such as doing what is of most benefit for him (i.e. the orphan) and increasing his wealth (i.e.

investing it) by buying and selling, and administering it in a way that will return revenues and increase the wealth lawfully.

Sixth: Turning back on the day of advancing (i.e. against an army at war) and fleeing upon encountering the enemy. This is indeed from cowardice and it brings weakness to the strength of the Muslims, and defeat for them. It causes the Religion to go to waste and enables the disbelievers to shed the blood of the Muslims - men and women - and to take their wealth. It is not permissible for a Muslim to flee from a battle, in which he will be the victorious one either by conquering, being triumphant and getting the spoils of war or by being martyred in the Cause of Allaah.

Seventh: Falsely accusing the righteous and negligent believing women, charging them with having committed adultery and ascribing immoralities to them. Indeed, it is a heinous crime that you approach a noble woman that possesses modesty and chastity, who is far removed from doubts, whose hearts does not dare think of immoralities and then you accuse her of fornication and charge her with having committed some immorality.

The person that does this must bring four witnesses (to prove his accusation). If he fails to do so, then in the sight of Allaah, he is from the liars and evildoers. His testimony is never to be accepted and it becomes obligatory to establish the legal punishment on him, which is eighty lashes. This is his recompense in this world. As for the Hereafter, his recompense will be what Allaah has placed for this lie:

إِنَّ ٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ٱلْغَٰفِلَٰتِ ٱلْمُؤْمِنَٰتِ لُعِنُوا۟ فِى ٱلدُّنْيَا
وَٱلْءَاخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ
وَأَرْجُلُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٤﴾

"Verily those who accuse chaste women, who do not even think about tainting their chastity and are good believers, they are cursed in this life and in the Hereafter. And for them will be a great torment. On the Day when their tongues, their hands and their

legs will bear witness against them as to what they used to do." [Surah An-Noor: 23-24]

So avoid these destructive sins, O Muslim, and do not blemish yourself with any part of them, for due to that, you will bring about Allaah's hatred and anger, along with the people's hatred and their being displeased with you and thinking lowly of you.

And know that the major sins are many, for as Ibn 'Abbaas رضي الله عنه said, they number close to seven hundred. Many books have been written about them, such as *Al-Kabaa'ir* (The Major Sins) of Adh-Dhahabee, which is printed, and such as the book *Az-Zawaajir 'an Iqtiraaf al-Kabaa'ir* (A Censure on Committing Major Sins) of Ibn Hajr Al-Haythamee.

So learn about the major sins and then avoid them, Allaah will forgive you of your minor sins and transgressions. Allaah says:

إِن تَجْتَنِبُوا۟ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا ﴿٣١﴾

"If you avoid the major sins that you are forbidden from doing, We shall expiate for you your (minor) sins, and admit you a noble entrance (into Paradise)." [Surah An-Nisaa: 31]

Benefits from the Hadeeth:

1. The Messenger's compassion and mercy for his ummah, such that he ﷺ directs them to the best things for them he knows, and warns them against the worst things for them he knows.
2. The obligation of avoiding these destructive sins, which the Messenger of Allaah ﷺ warned against, as well as the obligation of avoiding the other major sins that the Qur'aan and the Sunnah provide evidence for.
3. The greatest of these major sins is committing Shirk with Allaah, for it is the sin that Allaah does not forgive.

THE TWENTIETH HADEETH: THE SALVATION OF THE UMMAH LIES IN OBEYING THE MESSENGER, AND ITS RUIN LIES IN DISOBEYING HIM

Abu Moosaa Al-Ash'aree ﷺ reported that Allaah's Messenger ﷺ said:

"My example and the example of what Allaah sent me with is like the example of a man that went to his people saying to them: 'O people, I indeed saw the army (coming) with my own eyes, and I am indeed a naked warner, so run to safety!' So a group amongst his people obeyed him, setting out at night and leaving in due time. Thus they were saved. And another group rejected him and so the army attacked them in the morning time and annihilated and terminated them. So that is the example of the one who obeys me and follows what I came with, and (that is) the example of the one who disobeys me and rejects what I came with from the truth."

Reported by Al-Bukhaaree[94] and Muslim.[95]

Narrator of the Hadeeth:
His biography was mentioned in the explanation of the **Sixteenth Hadeeth.**

Vocabulary in the Hadeeth:
Mathalee: (The example of me) means my description and my amazing circumstance.
Nadheer: (Warner) The one who informs about something that is bad and evil.
'Uryaan: (Naked) The opposite of someone who is clothed. It refers to someone who is stripped of his garments. The naked warner is a term derived from a proverb of a man from Khath'am who had married a woman from Zabeed. So (once) the tribe of Zabeed wanted to invade this man's tribe, but they feared that he would go and warn his people. So they put guards to watch over him after having stripped him of his clothes. But when they weren't paying attention,

[94] Book of 'Itisaam: (no. 7283)
[95] Book of Virtues: (no. 16), (4/1788)

he escaped and fled to his people, warning them. From the things he said to them was:

I am the naked warner, whose clothes have been discarded
If honesty doesn't cause your garment to be removed,
then you're not truthful

So it became a proverb for every matter that it was feared would come as a surprise and for every man of whom there was no doubt about his words.

An-Najaa: means fleeing, and it is applied to an induced type of fleeing.

Adlajoo: (Set out by night) means they traveled in the first part of the night or that they traveled the whole night.

Ajtaahahum: (terminated them) means they exterminated them such that not one of them remained living.

General Meaning of the Hadeeth:

Allaah sent His Messenger Muhammad ﷺ with the guidance and the Religion of truth. And he came with spectacular worldly and religious miracles, clear proofs and strong arguments that were truthful and which provided tremendous evidence for his truthfulness and the truthfulness of what he came with and that he was truly a messenger from Allaah. So those for whom Allaah intended success, joy and salvation from His Anger and punishment, believed in him, followed him and obeyed him.

And he was disbelieved and disobeyed by the people of pride and stubbornness and the people of high status and positions, those whom Allaah's Anger encompasses. They brought upon themselves destruction, a painful punishment and utter annihilation, as a recompense for their disbelief, pride, rejection, stubbornness, following of desires and their not submitting to the truth.

So Allaah's Messenger ﷺ put forth a parable of his condition and the condition of what he came with from the clear truth, and what comes as a result of believing in him and obeying him as well as what comes as a result of rejecting him and disobeying him, likening that to the

condition of an honest and sincere man that strove hard to warn his people, desiring to save them from oncoming danger, behind which the raiding army was hiding itself. So those who believed him and obeyed him and sought the means to save themselves by avoiding that army, were saved. And those who disbelieved him and disobeyed him and thought nothing of that threat, the danger of the enemy befell them and they were slaughtered and exterminated.

Such is the fate of these nations and tribes, which the Messenger ﷺ was sent to. Whoever believes him and obeys him, will achieve success in this world and in the Hereafter, and he will attain the greatest and most honorable of rewards from Allaah. He will also be saved from the bad consequences of this world and from humiliation in the Hereafter.

And whoever disbelieves in him, disobeys him and opposes what he ﷺ came with, giving no importance to the guidance that he ﷺ brought, which is commanded in the Book and the Sunnah, he exposes himself to Allaah's anger and discontentment. And Allaah will send down ruin and disaster for him in this worldly life, and an everlasting punishment in the next life.

Allaah says:

وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ خَـٰلِدِينَ فِيهَآ أَبَدًا

"And whoever disobeys Allaah and His Messenger, then he will indeed have the Fire of Hell, to dwell therein forever." [Surah Al-Jinn: 23]

Benefits from the Hadeeth:

1. The Messenger of Allaah's eloquence in giving true and lively parables, which puts the logical into the form of something perceivable, and makes difficult meanings easy to comprehend with this clear type of depiction.
2. His ﷺ striving to guide the people.
3. The truthfulness and clarity of what he ﷺ brought.

4. Success and triumph can be achieved by believing in him ﷺ, obeying him and following what he brought (from the Qur'aan and Sunnah).

5. Ruin and destruction will occur in this life and the next for those who disbelieve in him ﷺ, oppose him and disobey him.

THE TWENTY-FIRST HADEETH: THE IMPORTANCE OF LOVING ALLAAH AND HIS MESSENGER

Anas ﷺ reported that the Prophet ﷺ said: **"There are three characteristics that if found in a person, he will experience the sweetness of Eemaan (Faith): (1) That Allaah And His Messenger be more beloved to him than anyone else; (2) That he loves a man, not loving him except for the sake of Allaah; and (3) That he hate to return to disbelief, just as he hates to be flung into the Fire."**

Reported by Al-Bukhaaree,[96] Muslim,[97] At-Tirmidhee[98] and Ibn Maajah.[99]

Narrator of the Hadeeth:
He is Anas bin Maalik, his biography has already been mentioned in the explanation of the **Seventh Hadeeth.**

Vocabulary in the Hadeeth:
Halaawah: (Sweetness) delight and joy
Eemaan: (Faith) A belief of the heart, saying of the tongue and an action of the limbs.
Yakrahu: (hate) to loathe, despise
Kufr: (Disbelief) its origin comes from concealing. What is meant by it here is rejecting, denying and disbelieving.

General Meaning of the Hadeeth:
These are four things that if found in someone, he will taste the sweetness and delight of Eemaan. And they are signs of his true love for Allaah.

First: Love for Allaah. Imaam Ibn Al-Qayyim (*rahimahullaah*) said: "Allaah only created the creation for the purpose of worshipping Him, which consists of complete love for Him along with humbling

[96] Book of Faith: (no. 16)
[97] Book of Faith: (no. 67)
[98] Book of Faith: (no. 2624)
[99] Book of Tribulations: (no. 4033)

oneself to Him and submitting to His Command. The foundation of worship is: Love for Allaah, rather, it is singling Allaah out with regard to love, and that one's love be only for Allaah. So (this means) that he doesn't love anyone along with Allaah. Rather, he only loves because of Him and for His sake, such as loving His prophets, messengers, angels and close friends.

So our love for them compliments and completes our love for Him, it is not considered loving someone along with Him, such as the love that is held by those who take rivals besides Allaah for they love them just as they love Him. Since love for Allaah is the reality and essence of worshipping Him, it can only be achieved by following His commandments and abstaining from His prohibitions. For when one follows His orders and avoids His prohibitions, the true nature of worship and love becomes clear. This is why Allaah, the Most High, made following His Messenger a sign that indicates love for Him and a witness for the one who claims this (type of) love. Allaah says:

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ

'Say (O Muhammad): If you really love Allaah, then follow me, Allaah will love you.' [Surah Aali 'Imraan: 31]

So He made following His Messenger a requirement for their love for Allaah and a condition for Allaah's love for them. The presence of something required is not possible without the presence of its condition, and it (the requirement) can only be achieved by achieving that (i.e. the condition). So it is understood from this that a lack of love (from Allaah) is due to a lack of following (the Messenger). Therefore, a lack of their love for Allaah is required for a lack of their following His Messenger, while a lack of following (the Messenger) obligates a lack of Allaah's love for them. So therefore it is impossible to establish their love for Allaah and to establish Allaah's love for them without there being the Following (of Allaah's Messenger)." [100]

---

[100] *Madaarij-us-Saalikeen* (1/99) printed by Daar-ul-Kitaab al-'Arabee (Beirut)

Second: Love foı Allaah's Messenger. This falls under love for Allaah and it is an inherent part of it. So whoever loves Allaah, he loves His Messenger and loves everything that he ﷺ loves. In fact, the believer does not have true faith until Allaah's Messenger ﷺ becomes more beloved to him than his son, his father and all of mankind, as was stated in the **Ninth Hadeeth.**

From the signs that indicate love for Allaah's Messenger is having love for what he ﷺ brought from revelation in the Book and the Sunnah, and believing in everything that has been mentioned in them from reports. It is also by following what is found in them from commandments and abstaining from what is found in them from prohibitions. It is also by calling others to believe in all of the above. It is shown in giving precedence to obeying the Messenger over obeying everyone else from mankind. So whoever encompasses all of these traits then he truly loves Allaah. And if he doesn't have these characteristics, then his claim to love Allaah is a claim that has no proof or support to it.

Third: That a person loves a man, not loving him except for Allaah's sake. He doesn't love him due to some objective he has or because of some worldly benefit, nor does he love him because of his status and position. Rather he only loves him for the sake of Allaah, because he is his brother in Islaam who believes in the fundamentals of Islaam, adhering to it and honoring it. So when he experiences this pure honorable love, then this is proof for the truthfulness of his Eemaan (Faith), and because of that he will taste the sweetness of Faith.

Fourth: His intense hatred for Disbelief in Allaah. So he hates it with the worst kind of hatred and loathes it with the worst form of loathing. This is such that he hates to return to it, just as he hates to be thrown into the Hellfire. Many of those who believe in Allaah sacrificed themselves, preferring to meet doom than to live a life that would take them back to disbelief. An example of this can be found in the story Allaah relates to us about the People of the Ditch. He says:

قُتِلَ أَصْحَـٰبُ ٱلْأُخْدُودِ ﴿٤﴾ ٱلنَّارِ ذَاتِ ٱلْوَقُودِ ﴿٥﴾ إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِٱلْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾ وَمَا نَقَمُوا۟ مِنْهُمْ إِلَّآ أَن يُؤْمِنُوا۟ بِٱللَّهِ ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿٨﴾

"Cursed were the People of the Ditch. The Fire (was) kindled with fuel. When they sat by it (i.e. the Fire). And they witnessed what they were doing against the believers (i.e. burning them). And they had no fault except that they believed in Allaah, the All-Mighty, Worthy of All Praise!" [Surah Al-Burooj: 4-8]

This is one of the great stories about Eemaan, which shows a clear sacrificing of oneself for the Cause of Eemaan. So it is upon those who believe in Allaah and who are truthful in their Faith to take this story as an admonition, a reminder and an example.

Benefits from the Hadeeth:
1. The sweetness of Eemaan (Faith) is the personal joy that one who contains these characteristics experiences.
2. From the most outstanding attributes of the believers is that they love Allaah.
3. Allaah loves them, as He says:

فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ

"Allaah will bring forth a people whom He will love and they will love Him." [Surah Al-Maa'idah: 54] In this is a refutation against those innovators that reject this.
4. A person's relationship with people must be based on this valid foundation of loving and hating for the sake of Allaah.
5. From the benefits of this is that one would be free and able to taste the sweetness of Eemaan (Faith).